

The LUTHERAN



CHURCH IN INDIA COMMISSIONS A MISSIONARY
Andhra Lutheran Church sends teacher to Batakland. (See Page 13)

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Starting Point

THE SURVEYOR was checking this way and that. No matter where he went or which way he looked, he always came back to the same point—a tiny mark in a piece of marble buried in the ground. I wondered why he was checking this particular spot so carefully. After a while I ventured to ask him.

"We are going to survey a valuable piece of property here. A building is to be erected on the whole area. The survey must be absolutely correct. If part of the building is on another man's property there probably will be lawsuits and heavy damages. This survey has got to be right."

STILL NOT CLEAR about it, I asked, "But you just seem to be checking this one point and taking a lot of time about it. That doesn't make the whole survey, does it?"

"It's like this: I am checking my point of beginning, my starting point. If I make this survey from the wrong point of beginning, no matter how accurate it may be after that, the whole thing is wrong. Any surveyor must start right before his survey can be right."

Then he illustrated as he set his instrument over that important point. "You see, I now know the exact location of this point, so I set my instrument accurately over it and go on from here."

All the way home I thought about what he had said. When I arrived at my desk, I picked up a Bible and opened it to the very first words, "In the beginning, God."

W. R. SIEGART



The LUTHERAN

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Next Week: **ULC WOMEN MET AT GRAND RAPIDS.** A convention report

THE CHURCH IN THE NEWS

Churches to vote on merger

Thirty-four men in a Chicago hotel room weren't going to take responsibility for blocking or endorsing a merger of the eight churches of the National Lutheran Council. In late September they decided to recommend that each of the eight churches should vote on the question at its 1950 convention.

All eight churches hold conventions next year, six of them in the spring, two (United Lutheran, American Lutheran) in October. Each will be asked "whether it would be willing at this time to approve in principle complete organic union with other participating bodies in the National Lutheran Council."

A second question to be answered by each church favoring union would be "whether it would join in creating a joint ways and means committee to formulate a plan and draw up a constitution for such a union."

The Chicago meeting of the Committee of 34, held Sept. 27, officially represented six of the National Lutheran Council churches. The other two churches sent unofficial observers. Among the 34 are the presidents of all NLC churches.

A door would be left open for the Missouri Synod or other Lutheran groups to enter a proposed merger. The committee said that "any plan which is given final consideration and approval shall offer free and full opportunity for participation of all Lutheran bodies in America desiring such participation."

Federation decision delayed

If no merger of the churches seems possible now, perhaps a federation of National Lutheran Council churches could

be formed. That is the idea the Committee of 34 wanted to have ready to offer in case the merger proposal gets turned down by most of the NLC churches.

At the Sept. 27 meeting the committee was given two plans for federation. One came from a subcommittee which had been assigned to study the situation. The other came from Mr. Edward Rinderknecht, Toledo attorney, who is a ULC member of the Committee of 34.

The subcommittee brought in a mild and easy-going federation plan which would probably not arouse opposition anywhere. It provides for an annual assembly which would review the work of the National Lutheran Council and give opportunity for a day of discussion of "questions relating to fuller Lutheran unity."

The Rinderknecht proposal is radical. It calls for the reorganization of the National Lutheran Council into a self-governing federation which would immediately take over all types of work which member churches would let it undertake.

Mr. Rinderknecht proposed that this work might include "foreign missions, home missions, social or inner missions, public relations, post-graduate higher education, and student service work." The federation would in many respects be a merged church, and would have as its intention to produce as rapidly as possible an organic union of the member churches.

A subcommittee of 16, including the presidents of the eight NLC churches, was appointed by the Committee of 34 to study the two proposals for a Lutheran federation. It is to report to the full committee early in 1950.



WOMEN AT GRAND RAPIDS
Leaders of Missionary Society reported to 1,000 women

Women re-elect Mrs. Baker

Mrs. C. W. Baker was re-elected president of the ULC Women's Missionary Society by a 272 to 4 vote at the triennial convention in Grand Rapids, Mich. The women's sessions were held Sept. 29 to Oct. 3. More than 1,000 delegates and visitors attended the meeting.

Mrs. Frank P. Reiter of San Jose, Calif., was elected vice president. The secretary, Mrs. C. A. Mathias of Catawauqua, Pa., and the statistical secretary, Mrs. J. B. Moose of Columbia, S. C., were re-elected.

No more monthly dues of 10 cents per member—a feature of WMS procedure for many years—will be collected in the 3,325 societies in all parts of the U.S. and Canada. Societies will support the \$820,000 budget for 1950 entirely by voluntary offerings. Average giving of the 83,353 members in society offerings last year was \$10 per member.

"We are not an organization that has ever had assessments as a rigid rule," explained Mrs. Baker. The informal free-

will offerings have greatly exceeded the amounts collected in payment of dues. In three years the WMS membership has contributed \$2,739,141 to support the work of boards of the United Lutheran Church, especially the Boards of Foreign Missions and of American Missions.

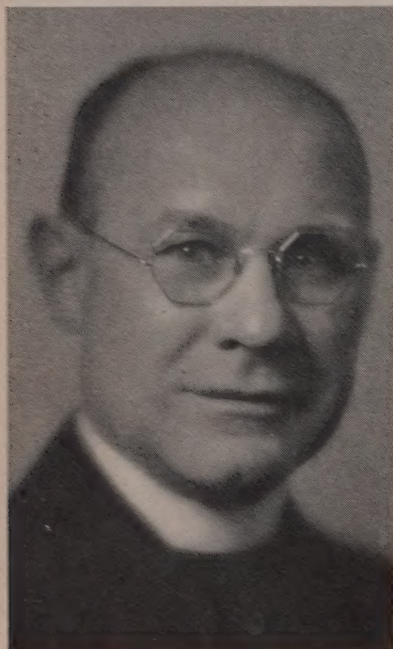
Missouri will spend more

A record-breaking \$4,250,000 budget has been adopted for the coming year by the Fiscal Conference of the Lutheran Church—Missouri Synod. The figure, \$250,000 over the current budget, will require a synod-wide stewardship campaign.

Foreign missions will receive \$650,000 of the total budget, part of which will go toward purchasing land and buildings in Japan, India, and the Philippines.

Dr. Frank C. Streufert, secretary of missions, arrived at the meeting by plane after a 30,000-mile survey of the Church's districts in Brazil and Argentina. He said he had visited the 125 pastors and 588 mission stations in those nations. He added that the synod would extend its

influence in the two countries chiefly through the 133 South American students at seminaries at Ballester and Crespo, in Argentina, and at Porto Alegre, Brazil.



PRESIDENT PAUL A. BISHOP
Installed

Northwest Synod gets new president

The Rev. Paul A. Bishop was installed on Sept. 19 as president of the ULC Synod of the Northwest. He will begin full-time work as president Nov. 1, resigning as pastor of Bayshore Church, Milwaukee.

Election of Pastor Bishop by the Northwest Synod took place on July 6. The installation took place in First United Church, Sheboygan, Wis., during sessions of the Wisconsin Conference. Pastor Bishop was installed in office by the Rev. Harold W. Gruhn of Milwaukee,

secretary of the Northwest Synod. Former president of the synod was Dr. R. H. Gerberding, who became executive secretary of the ULC Board of American Missions on Jan. 1.

"St. Paul" still flies

As long as there are missionaries who want to get out of Communist-held territory in China, the "St. Paul" will have risky flights to make.

The C-47 transport plane, named the "St. Paul" when it was put in service by the USA Committee for the Lutheran World Federation, made three trips into Yunnan province in late summer. It went to Li Kiang, 230 miles west of Kunming.

Communist officials had given permission. The pilot and crew of the "St. Paul" suspected the permission might be canceled when the plane was within the Communist grasp. But everything turned out all right.

Last month the "St. Paul" was in Kunming, Kweilin, and Liuchow. In late spring and early summer it had air-lifted more than 8,000 people—many of them missionaries—out of cities which Communists were surrounding. Its last trip out of Shanghai was on May 24, the day Communists captured the city.

The C-47 plane is "St. Paul II," and has been in service since March 16. The original "St. Paul" was wrecked in a crash landing early in February, after nearly three years of active service in the missionary enterprise in China.

A C-47 owned by Scandinavian missions, named the "Ansgar," in service since March 5, 1946, has flown a half-million miles in Europe, Africa, and Asia.

Swedes will co-operate

Lutherans of a dozen countries had sent missionaries to Africa and Asia, but each group of missionaries worked in its

wn way, without much relation to other groups. Some people were hopeful that some day the Lutheran missions of the world would work together. In 1949 it began to look as though that day might not be far off.

Co-operation in foreign fields was stressed last month at a mission festival at Uppsala, Sweden. Lutheran mission leaders of 11 nations were present. Arvid Baefverfeldt, Swedish mission director, outlined the progress toward co-operation. In China, he pointed out, there is now one theological seminary for training pastors, supported by a majority of the Lutheran missions. In India most of the Lutherans have formed a church federation, and may soon have a United Lutheran Church.

Dr. Paul M. Lindberg of the Augustana Lutheran Church, USA, described the co-operation of Lutheran churches in Tanganyika. "It is this same type of co-operation that will help us all together as a Lutheran church to strengthen battle lines which now reach to all corners of the earth," he said.

The name isn't Bergman

Ingrid of Sweden was considered a saint by the people among whom she lived 700 years ago. She should be officially classified as a saint by the Roman Catholic Church, proposes *St. Ansgar's Bulletin*.

She was the leader of a group of Dominican nuns in Sweden, and founded the priory of Skanninge in 1281. The Reformation in Sweden swept away the convent, and Ingrid was forgotten. The entire Roman Catholic Church in Sweden, Denmark, and Norway went over to the Lutheran faith.

It would now be a good time to give the Swedish saint proper recognition, Roman Catholic Writers suggest. At pres-

ent, says the Jesuit periodical *America*, "the old faith of Scandinavia is rapidly rising from the obscurity that has shrouded its glow for so many years."

Roman Catholic efforts to convert the Scandinavians have not yet been conspicuously successful. According to figures reported last month there are 16,000 Roman Catholics and 42 priests in Sweden, 4,400 Roman Catholics and 48 priests in Norway, 20,000 Roman Catholics and 104 priests in Denmark.

Gain in Netherlands

Roman Catholic population in the Netherlands exceeds Dutch Reformed Church membership, a postwar census shows. Figures published last month show Roman Catholics as 38.5 per cent of the population, Netherlands Reformed Church, 31 per cent. In 1930 Catholics comprised 36.4, and Reformed 34.5.

Lutherans declined from 1 per cent to sixth-tenths of 1 per cent. Baptists are seven-tenths of 1 per cent, Calvinists 9.7 per cent. In 1930 there were 111,917 Jews, and in 1947 only 14,369. Percentage of Hollanders not belonging to any church went up from 14.4 in 1930 to 17 per cent in 1947.

Membership of Lutheran parishes in the Netherlands is about 60,000.

Changes in church leadership

The archbishop of Sweden, the Right Rev. Erling Eidem, will retire from office May 1 of next year, it was reported last month. He has been archbishop since 1931 and will be 70 years old in 1950.

Bishop Yngve Brilioth, Bishop Thorsten Bohlin, and Dean A. H. Anderberg are considered the most likely candidates as Archbishop Eidem's successor. Votes are taken in the church assemblies, and final decision is made by the government.

Bishop Gabriel Skagestad of the Stav-

anger diocese, Norway, resigned his office last month. He is 70 years old, and has been a bishop since 1940.

Berlin Protestants under fire

People from both sides of the Iron Curtain were attacking Bishop Otto Dibelius and his leadership of the big Berlin-Brandenburg Evangelical Church. Communists in Berlin had called the bishop a tool of western imperialism.

To even things up, Dr. E. C. Broome, U.S. Military Government director of religious affairs in the Berlin sector, lashed out in late summer against the Dibelius leadership and against the whole Evangelical Church in Germany. Pastors who were formerly Nazi have been permitted to continue in office, said Dr. Broome. The Evangelical Church would have to be watched closely, he said.

The Berlin sector office of religious affairs in the U.S. Military Government "has shown little understanding and even less co-operation with the church in the battle against godlessness," reported a correspondent for *THE LUTHERAN*. The Broome attack was "disgustingly slanderous." It appeared in the U.S.-published paper, *Stars and Stripes*, Aug. 17.

German Protestants were stunned by the sharp attack. All persons who had been active Nazis had been removed from their positions, they asserted. The church should be the judge of the fitness of its pastors, and would not submit without protest to the removal from their positions of clergymen in good standing.

Palestine problem

There was going to be another sharp skirmish this month on what to do about



THIRTY THOUSAND HEAR THE BISHOP

Huge Protestant audience gathers in Berlin for service conducted by Bishop Dibelius

Jerusalem. That was evident as Jews and Arabs made their comments on a report of the U.N. Palestine Commission recommending "a permanent international regime for the Jerusalem area."

The problem would come up at Flushing Meadow where the United Nations Assembly is in session. Moshe Sharett, Israeli foreign minister, said in Tel Aviv that his nation will never consent to give up the section of Jerusalem which it now holds. It would be all right, he said, to put the holy places (which are in the Arab section of the city) under international rule.

Arabs were strongly opposed to letting the Jews hold any part of Jerusalem, but did not say how much international rule of the city they would oppose.

The U.N. Commission plan would put the city under international rule, would bar both Arabs and Jews from having their government offices there, but would permit the present local administration in both Arab and Israeli sections of the city.

American Jews were advised last month to bring "strong opposition to Jerusalem's internationalization to the attention of the American public." Sermons on the Jerusalem question were "heard in almost every temple and synagogue in the United States" during Jewish new year celebrations, said the American Zionist Council.

"Wires, communications, and resolutions have been sent to President Truman in the name of thousands of Jewish houses of worship."

The church in the magazines

October magazines on U.S. newsstands featured articles on the church in the world of 1949.

Methodist Bishop G. Bromley Oxnam told *Look* readers (Oct. 11) that Protestants are a more dependable defense against Communism than the Roman

Catholic Church. "No Protestant land is seriously infiltrated by communism," he stated. The reason: Protestantism produces love of freedom. In Roman Catholic countries there is no immunity to dictatorship.

Protestants are afraid, said Bishop Oxnam, that a man who takes his religion from "an authoritarian church" may be so conditioned that he will take his politics from a police-state government.

The ministry is still a good profession, even if poorly housed and poorly paid, the Rev. Alson J. Smith assures October readers of the *American Mercury*. Ministers are subject to the whims of the official boards of the local congregations and also to the whims of bishops or other ecclesiastical leaders, says Pastor Smith. The ministry, he says, is peopled with pious frauds, held in genteel contempt.

But, says the Rev. Mr. Smith, the minister more than any other man has a chance to explore the depths of human souls, and bring the resources of the spiritual world to bear upon a sick and broken human life. "He is dealing with life at its very heart."

Don't want to know the time

Some people living in the neighborhood of Mt. Olivet Lutheran Church in Minneapolis don't like to be told what time it is by chimes ringing every 15 minutes from the church steeple. They have complained to the city attorney.

Every day from 9 A.M. until 9 P.M. the chimes toll four notes on the quarter-hour and the number of hours on each hour. Some neighbors call it a nuisance.

It was part of a memorial gift to the church. Other neighbors are in favor of the chimes. Dr. Reuben Youngdahl, brother of Minnesota's governor, is pastor of the Augustana Lutheran congregation.

World News Notes

Re-education

GREECE HAS established a detention camp on barren Markonisos Island opposite Cape Colonna. Its purpose is to "re-educate" young men drafted into the army whose antecedents and associations have been Communist-influenced.

It is to be presumed that in copying this Soviet device they have set up a kindlier discipline. The results are said to be encouraging. Usually those who have been "purified" are mixed with units in the army above suspicion.

This is a safeguard against desertion. But at least two complete regiments entirely composed of graduates of Markonisos education have been inducted into the army without such caution. With many of these, a competent observer concludes, their communism has been largely due to ignorance, poverty, or unhappy personal experiences in the desolations of war-torn Greece.

Open door for immigrants

LATIN AMERICA is solving the DP problem better than the U.S. There is a good reason, perhaps, in the fact that the Latin countries have greater need of the immigration.

Three countries—Argentina, Brazil and Venezuela—are profiting most by the desire of thousands of Europeans to settle in any land where food is plentiful and wages good. Argentina leads in accessions—243,000 since the end of the war, mostly Italians and Spaniards. Brazil has not been so successful (20,000), because her climate is not satisfactory to Europeans, and her wage scale is low.

Venezuela is eager for settlers, and supports missions abroad to stimulate migration. She wants to double her population to 4 million in the next few years.

Other Latin nations are equally receptive, but do not have the money to finance the transportation of the migrants. So far over 300,000 have found a home in Latin America.

Financial problem

BRITAIN'S DEBT to India still lingers to hinder financial concord with the U.S. in the continuing talks about relieving Britain's economic crisis. To meet India's pressure, Britain has been making a "gift," a heavy flow of goods to India as a running payment of Britain's large sterling debt, which was a partial settlement of affairs when India became independent.

But the diversion of so much export, when Britain so desperately needed it elsewhere to earn dollars to balance her accounts, is not giving the U.S. authorities a sympathetic view of Britain's plight in the present financial conference. Washington thinks the India debt should have been greatly scaled down by India, or even wiped out, as a contribution to the cost of winning the war by which India benefited both in security and prosperity.

The affair does not incline the U.S. authorities to lend money to Britain to pay off debts that should not be considered just debts. Moreover, India has been making Britain's burden heavier by spending three times as much sterling as Britain had agreed to provide, and 33 per cent more dollars. The strain is increased for all the countries involved.

Waterway

A NEW WATERWAY is boosting barge shipments, cutting transportation costs and creating industrial activity from Paducah, Ky., to Knoxville, Tenn. This is the result of a 630-mile navigable channel extending almost the entire length

of the Tennessee River.

It connects the seven-state Tennessee valley area with the Mississippi river and Gulf Coast waterways system for a water-route of almost 10,000 miles. Thirty states, stretching from the Pacific Coast to Florida, now lie within the trade area of the Tennessee.

Women in government

THE UN COMMISSION on the Status of Women on Sept. 1 issued an interesting report. It disclosed that before World War I Finland, New Zealand and Norway were the only countries where women had the right to vote and hold office. Since then these privileges, in whole or in part, have been rapidly extended. Complete political freedom has been granted to women in 50 lands.

In eight others the right to vote has been bestowed, but not the right to hold office. In 13, women have no political rights. In two of this last list, however, nobody has rights. Ethiopia and Saudi-Arabia have never held elections.

Where does iodine come from?

USERS OF iodine may be interested in the various routes by which it has made its way to its place in the home medicine closet. Originally its sole source was its extraction from the ashes of seaweed.

As its use grew, the discovery of iodine as a constituent of Chilean saltpeter deposits greatly increased the commercial supply. In 1926, however, operators of a Louisiana oil-well realized that iodine was being blown out of their well in appreciable quantities, and they put it on the market. Since 1928 iodine from that source has become the dominant factor of supply.

In a fierce war with the Chilean product America drove the price of the commodity from \$4 a pound to the present price of \$1.50. A West Coast industry

produces nearly half of the 1.5 million pounds of the commodity placed on the American market yearly. This is extracted from the oil brines literally blown out of wells into huge towers built of acid-proof bricks.

Books are not read

ARE YOU a book-reader? The question is pertinent, because Bernard Beelson, Dean of the University of Chicago's graduate library school, states, as a result of an extended survey, that among the major media of "thought" communication—books, magazines, movies, newspapers, the radio, and their trade journals—books receive very minor attention.

Only 25 per cent of the adult population of the U.S. read one or more books a month. There is one encouraging note in the report concerning the steady increase in the number of those using libraries. Library records show that women use public libraries more than men, the middle class more than the upper or lower classes, and the child-youth group accounts for nearly half of the circulation.

Odds and ends

FORECASTING a possible change in labor tactics, and striving to quiet British labor's present dissatisfaction with the government's "wage-freeze" program, Sir William Lawther (British equivalent of John L. Lewis), recently told the British Trades Union Congress, that "strikes are out of date" as a means of settling industrial disputes. . . . U.S. TRADE POLICY toward the Chinese Reds is at present reportedly based on the expectation that if and when they achieve full control of China, they will have serious trouble in supplying the conquered country with basic materials. That, it is thought, will likely bring the Reds to terms.

—JULIUS F. SEEBACH

THE REACTION in Washington to the news that Russia has the atomic bomb ranged from calm comment to excited discussion. The calmness emanated mainly from the State Department, where the official attitude was that they had known this would happen eventually, and that there would be no basic change in our foreign policy because of it. Congressmen seemed to get more of a jolt from the news, and gathered in knots in the cloakrooms to discuss its implications. The man in the street took the new development quietly and with deep concern.

Effects

ONE OF THE IMMEDIATE effects will be the end of the atomic siesta into which the American people have been lulled by talk of our having the "secret" of the A-bomb.

However, popular awareness of international problems will be on a more realistic basis, and public sentiment on foreign policy is likely to become alert and more articulate. With atomic war as the stark alternative to success in working out peaceful methods of settling disputes, the people will be less ready to forgive ineptitude in our government's handling of international problems.

Another effect is likely to be the closer integration of our ties with western Europe. This was foreshadowed by the speed with which the conference committee on the Military Aid Program restored the House cut in appropriations for the North Atlantic Pact countries and approved the full billion dollars voted by the Senate.

The Atomic Energy Act will probably be amended at this session to permit the sharing of atomic information with

friendly countries, particularly Britain and Canada. There will probably be increased willingness to accord status to western Germany as one of the family of western nations.

The big question mark in the discussion of effects is the attitude of Russia itself. Will the Kremlin be more ready to talk peace, now that it can enter into negotiations without the psychological handicap of our exclusive possession of the bomb? Or will the new sense of power incite the Russian leaders to more open acts of aggression?

The answers to these questions will play a large part in determining whether the trend of the atomic age will be toward war or toward peace.

International control

ONE FACT EMERGES with urgent clarity: there must be international control of atomic energy. If the world is to avoid the specter of fear which would haunt every nation in the event of an atomic armament race, some way must be found to confine the use of this new power to the constructive channels of peace. Mankind must make of it a tool rather than a weapon.

The problem of how to achieve this has top priority with our statesmen. Until now, Soviet opposition has blocked the development of a workable plan in the United Nations. Off-the-record talks are now going on among the United States, Russia, Great Britain, Canada, France, and China, in an effort to find a basis of inspection and control on which they can all agree.

If this can be achieved, the way will be open for the United Nations to take constructive action in this matter.

—ROBERT E. VAN DEUSEN

India Sends a Missionary

By O. V. WERNER

The Andhra Church, after receiving missionaries from America since 1842, has commissioned one of its pastors as a teacher in Indonesia

THE OLD CHANCEL in St. Paul's Church, Rajahmundry, is hand-made. The gloss on the trowel-laid floor, rubbed to smooth gleaming by patient toil of craft-wise hands long years ago, has deepened to gray velvet under the tread and shuffle of vested ministers' bare feet. Kerosene lamps have gone, and nickel-plated altar "candles" shine. Church histories of future generations will make much of what took place recently in St. Paul's.

"Some of us will never forget this service," said the Rt. Rev. Johannes Sandegren, bishop of Tranquebar, president of the Tamil Evangelical Lutheran Church, on the evening of Aug. 11, as he preached the sermon from the pulpit of St. Paul's. In the clergy seat behind him sat the Rev. Ethakoti Prakasam, president of the Andhra Evangelical Lutheran Church and president of the Federation of Evangelical Lutheran Churches in India. Dr. Prakasam was the liturgist, and also performed an act which deserves recognition as epochal. The Andhra Evangelical Lutheran Church set apart her first foreign missionary!

THE MAN WHO was commissioned as the missionary is the Rev. K. Devasahayam, born and bred, educated and ordained in the Andhra Evangelical Lutheran Church. He did postgraduate work in church history at the Union Theological College, Bangalore, came home with the degree of B.D. and became a

member of Luthergiri Seminary faculty.

Later on the Student Christian Movement needed an executive secretary to shepherd its hundreds of groups in schools and colleges scattered throughout the Telugu area. For two and a half years Pastor Devasahayam traveled widely in the work of this office. This new call to go from India to Indonesia came to him from the Lutheran World Federation and the Federation of Evangelical Lutheran Churches in India. The Batak Lutheran Church in Sumatra had asked that an Indian Lutheran come as missionary and teacher of theology in the seminary at Sipoholon.

PASTOR DEVASAHAYAM has gone to Sumatra alone. Wife and children will remain in India at least during the first year of the six-year term of service. Bishop Sandegren has recently visited Sumatra and the Batak Church. He spoke of the Indonesian war for freedom from the Dutch, now nominally ended in a cease-fire. At best, the Batak Church and people face years of sub-standard living.

Pastor Devasahayam seems untroubled by any of the difficulties he may face in doing the Lord's work in a new land. He has started on his journey, taking along his tin trunk labeled "Madras-Belawan-Sumatra-Sipoholon." That trunk, I may say, is a direct and true descendant of Father Heyer's famous satchel which he had when he started his missionary journey from America to India.

MISSIONARY WERNER is a professor at Luthergiri Seminary, Rajahmundry, South India.

Lutheran Membership in Austria

Grows 50 Per Cent Since War

By STEWART W. HERMAN

Help from America has strengthened the tiny Lutheran minority in Austria. Church attendance has more than doubled since 1945, but is still low

MORE THAN EVER BEFORE, we Americans are asking ourselves, "Has post-war help to Europe been worthwhile?" And we American Lutherans also frequently inquire—in a very realistic way—whether the Christian help which we have given is "producing results."

This does not mean that we are materialistic or that we judge all things by standards of worldly success. But there is no doubt that a genuine sense of satisfaction can be derived from the feeling that what we are doing is right, or at least that we are on the right track.



Dr. Herman directs the work of resettlement of European refugees for the Lutheran World Federation.

ONE OF THE COUNTRIES which has needed our help more than any other is Austria, partly owing to the fact that Austria has ever since World War I been economically weak, and partly because the Lutheran church is a small body which has for many years received generous assistance from foreign sources.

Recently Bishop Gerhard May of Vienna made a long report which contains some very interesting facts. They attempt to show that the Austrian Church, especially since the end of the war, has grown and prospered. To those who have helped Austria through gifts to Lutheran World Action these figures may be taken to mean that our help has gone to the right place and people. God has blessed their endeavors and ours!

At the end of 1948, the total number of members in the Austrian Church was 416,369. Over the past 17 years, namely during the time of Hitler's rise and fall, there has been an increase of 49.8 per cent! This is a tremendous fact. Let me give you the table which Bishop May presents, going the whole way back to 1900.

1900—107,471 members.

1918—177,188 members (increase 70,000 or 70 per cent).

1931—278,025 members (increase 100,000 or 56 per cent).

1948—416,369 members (increase 138,000 or 49.8 per cent).

The most interesting fact about this table is that it covers different periods in

Austria's modern political history. From 1931-38 the number of members grew by 64,283, but between 1938 and 1944 (namely the Hitler period) the number of church members dropped by 8,918. No one reading those figures can doubt the impact of state influence on the life of the church. Before 1938 Austria called itself a "Christian country, but during the Nazi period it was influenced by Fascist, anti-Christian ideologies. Then, since defeat in 1945, the total number has increased by 82,979.

IN SEVEN YEARS, from 1938-1944, more than 40,000 people under the Nazi influence officially left the church—to say nothing of the growth of indifference and antagonism among those who did not bother to resign.

Bishop May points out that most of the Protestant Nazis who resigned from the church and who have now decided to become Christians again, have not returned to their old congregations, but have joined Roman Catholic parishes. On the other hand, there are many Catholics who are becoming Protestant, largely out of protest against the political attitude adopted by their church.

ARE AUSTRIAN PROTESTANTS not only joining the church, but are they attending it? Bishop May states that attendance is growing rapidly and he presents the following statistics to support his contention.

1944, 760,410 total attendance . . .
1945, 984,051 . . . 1946, 1,432,284 . . .
1947, 1,832,297 . . . 1948, 2,150,066.

This means that there are 36,000 Austrian Protestants in church on the average Sunday. This figure is much less encouraging than the total figure given above, especially when it is followed by the following percentages:

In Vienna only 2.8 per cent of the members attend church, in Lower Austria

4.3 per cent, in Styria 4.9 per cent, in Upper Austria 6 per cent, in Carinthia 6.5 per cent, and in Burgenland 12 per cent. Poor consolation can be derived from the fact that the attendance in the Lutheran church is a trifle better than the attendance in the Reformed church. The ugly feature is that church attendance, though growing, has far to go.

Incidentally, in view of the fact that the Lutherans and Reformed have a federated union in Austria, it is interesting to get the actual figures regarding membership. In 1948 there was a total of 394,446 Lutherans and 15,412 Reformed in the united body. Registered in Lutheran congregations were 2,698 people of the Reformed faith, while among the Reformed congregations were 3,813 persons of the Lutheran faith.

The Lutheran church of Austria now has 220 pastors, of whom 154 are in charge of established congregations. The others are assistants, refugee pastors, and so forth. This number is not large, but it is encouraging to note that 50 theological students are preparing for the ministry, which more than makes up for losses by death and retirement.

THE SUM AND SUBSTANCE of the Austrian church picture is that the church is growing. In fact, it has grown by 50 per cent since the end of the war. Bishop May reports that the number of places where services are held has more than doubled and that attendance at church has tripled. He believes that this is particularly true in the Lutheran church because most Protestants prefer the Lutheran order of worship, which lays emphasis on confession and prayer and the Holy Communion.

Other signs of life within the church are to be found in the increase of Bible study groups, greater attention to re-

ligious instruction in the schools, and the increasing activity of laymen, as well as the increase of church offerings.

An almost 100 per cent participation in religious instruction is to be noted in the schools. Several thousand new classes had to be organized and many new teachers had to be trained, but this important work is still crippled by a lack of good teachers, good textbooks, and other study aids.

The Protestant people do not feel themselves oppressed by Catholicism at the present time, largely because both Catholic and Protestants are conscious of the importance of standing together in their Christian faith. Lutheran pastors are now prohibited by their church from joining

any political party or engaging in any political activity. This method was taken to overcome difficulties which arose during the Nazi period, when ideological battles broke out within the church.

This does not mean that the pastors no longer have any interest in worldly matters. On the contrary, the Austrian church—like the German church—is quite conscious that its Christian obligation goes beyond the praying of occasional prayers for the government and the payment of taxes. The sense of guilt for what happened 10 years ago has opened the eyes of many Austrian church leaders to the urgent necessity of making Christ a reality in the local and the national community.

United Nations Ends Three Wars

By MARGARET CARTER

Peace-making efforts of the United Nations have accomplished great results. Wars in Palestine, Kashmir, and Indonesia have been checked

ONE YEAR AGO about 500 million people were hard at work trying to kill one another, or were busy making plans for beginning that horrible business. Today they are at peace.

It was possible, within 12 short months, to halt their wars without resort to any weapon but one: they were literally talked into peace.

There isn't much dramatic news in the wars that are smothered out before they become world-wide, or those that are stopped before they begin. Therefore we may have failed to realize what constructive work for peace has been accomplished in a year in three trouble areas: Palestine, Kashmir, and Indonesia. Outbreak of war in these areas has been

checked, without any world police force but merely by international discussion.

"THIS ACTION—in Palestine, in Kashmir, and in Indonesia—did not involve the use of military or police force; indeed the Security Council has no such force at its disposal. The only force used by the United Nations has been its moral force and its power of persuasion toward reasonable compromise and peaceful settlement." Thus wrote Secretary General Trygve Lie in his annual report on the work of the UN during the year from July 1948 through June of this year.

It may occur to the thinking citizen that the mere suspension of warfare no longer means peace. Neville Chamber-

lain once thought it might. We have learned it does not—not in a world stalked by hunger, by disease, by fear and insecurity. You cannot contain these simply with persuasion and reason, because people have become wary of words, of talk substituted for action.

When the United Nations was born four years ago, it was looked upon as the last refuge of a world terrified of the atom. Give us another chance to talk, the nations seemed to say, and perhaps we can stave off the certain annihilation of another war.

The nations sent their wisest men, who were, by the same token, also the most frightened, to the councils of this new international body. And they began to talk for dear life, to harangue and contradict, to veto, charge, deny and report, waving their hands in emphasis, and keeping the typewriters clacking in pace with their words.

Those are still the only sounds that many of us in this country think we hear from the UN—those of us, that is, who have so much as bothered to take note of its work since our wave of fear subsided shortly after the war. Few of us have troubled to listen further, to learn the meaning of those sounds of talk and debate issuing from Lake Success and the other meeting places of the UN.

WE WOULD HAVE DISCOVERED that here, at last, the words did mean peace—not alone the uneasy peace of the unfired weapon, but the securer peace that comes when nations get into the habit of reasoning and compromising instead of fighting out their differences. Such peace grows even more strongly when action really gets under way to free the world of hunger, disease, poverty and ignorance. Those are the very things now being achieved by the United Nations. In its

brief life, it has become in fact one of the strongest forces for enduring peace the world has ever known.

Through its specialized agencies, the UN daily feeds four and one-half million children in Europe and Asia. It is giving political, economic, social and educational training to some 200 million people throughout the world, so they may one day soon govern themselves independently and successfully. It recently checked a cholera epidemic in Egypt in the shortest time in medical history. It reduced the malaria rate in parts of Greece from 80 per cent to 5 per cent. In one year it cared for more than 600,000 homeless, and helped 374,000 men, women and children find homes and a new life in 70 countries.

It has developed methods for increased food production and is now teaching them to farmers and governments across the earth. It has also developed methods for the control of vermin that in 1947 alone destroyed enough food to keep 150 million adults alive for a whole year. It has arranged, peaceably, tariff agreements among countries doing 70 per cent of the world's import and export trade. The list goes on, touching in one way or another virtually every part of the world and the people in it.

MEANWHILE IT HAS stopped wars in different parts of the world, and it has developed international co-operation in almost every field of human activity on a scale never before attempted.

"The United Nations," as Secretary General Lie has said, "has become the chief force that holds the world together against all the conflicting strains and stresses that are pulling it apart." Abundant proof of that has accumulated since the UN charter was ratified on Oct. 24, four years ago. It started, then, with 51

members. Today it has 59, with the applications of several more now pending.

It costs money and talent to belong to and support the United Nations. Yet the member governments are giving it their best of both. Would they, if it were little more than a debating society?

Take the U.S. share of the costs. There were some skillful and apparently reasonable arguments against meeting these costs when the matter of the United States appropriation for the UN came before Congress. But Congress agreed they must be paid, and this year it will cost every American 12 cents to help keep the UN going. Expensive? It costs every American about \$1,793 each of the four years of World War II to keep that enterprise going.

It is costing all the 59 member nations a total of \$43,487,128 to support the United Nations during 1949 in behalf of the 1.7 billion people belonging to those nations. It is costing the city of New York a total of \$102,011,008.64 to support the New York City police department in behalf of the eight million living in that city.

Statistics frequently juggle beyond the average ability to follow them. Not these. Twist them as one may, they come to rest on the fact that the individual American is better off today because the United Nations was created.

His test is not a matter of comparison with Utopian or perfectionist formulas. It is the simple, single matter of comparison with what the world would be like if there were no international organization at all. By this test, it is obvious to the most cynical that the current international tensions would have been more widespread, more dangerous had there been no United Nations.

THE INDIVIDUAL AMERICAN is safer,

better off, and more at peace with his soul, because of the dramatic accomplishments of the UN's specialized agencies. FAO's agricultural improvement projects better the nutriment and amount of our food, as it does the food in other countries. ITO's reduction of trade barriers opens markets for us too.

WHO's magnificent campaigns against malaria, tuberculosis and venereal disease teach our doctors and sufferers short cuts to health. The saving and rehabilitating of thousands of lives by IRO, and the programs of education for democracy by UNESCO—these and the hundred more instances of practical, effective international action improve the body and, more important, we think, lift the heart of the American citizen.

There has been a sickness of soul, rooted in vague guilt feelings, that has swept America since the war. In a world corroded by want we are the richest. We are also the strongest. And therefore to us falls the lot of safeguarding the weaker peoples. The responsibilities of power are enormous, and many of us would gladly shed them. But the alternative is less difficult this year than it was four years ago.

With each year of the United Nations, the habit of peace grows stronger throughout the world. There has never been, in all human history, a better reason for hope than lies, potentially, in the United Nations today.

"I commend to the member governments, and to the peoples of the world, the study of the full record of the United Nations during the 12 months ending June 30, 1949," wrote Secretary General Lie in August. There they will find, beyond doubt, "a record of achievement in the prevention of war and in the steady construction of the foundations of a more peaceful and prosperous world."

WE PROTEST

By WINIFRED E. GARRISON

We Protestants stand AGAINST some things, but—much more important—we stand FOR distinctive and life-giving truth

PROTESTANTISM is affirmative. The very meaning of the word is primarily positive. If you don't believe it, consult Webster. His first definition of "protest" is: "To make a solemn declaration or affirmation of; to declare; assert; affirm; asseverate; aver; as, to *protest* one's loyalty."

What is it, then, that Protestantism protests—that is, declares, asserts, affirms?

FIRST, it affirms the fundamentals of a religious view of the world: that God is the Creator of the cosmos and the loving Father of men . . . that men owe him love, loyalty and obedience . . . that there is a moral order in the world. Protestants have no monopoly of these principles. All Christians hold them, and so do the adherents of other great religions.

Second, it affirms the basic facts and truths of the Christian religion: that Jesus Christ is God's gift to men for their salvation, to lead them out of their selfish and sinful ways, and to restore the broken harmony between God and man . . . and that love toward God under the lordship of Christ requires love and service toward men. These also are not exclusive possessions of Protestantism. All Christian communions assert these positions in principle and practice them in varying degrees of imperfection.

THIRD, PROTESTANTISM affirms the reality and importance of the church. It

broke away from an ecclesiastical autocracy which had usurped authority over the church and which had set up the false test that only those who bowed to this human autocrat as the "vicar of Christ" could be members of Christ's church.

Some who know little of either history or theology are deceived into supposing that, since Rome dominated the church in western Europe and claimed the right to rule it everywhere, separation from Rome meant abandonment of the church. Even some Protestant writers have said that the early Reformers "virtually gave up the church." This is false. Their purpose, so far as it concerned the church, was to release it from slavery and purify it from corruption.

They did not cease to affirm both the reality of the church as a spiritual and visible entity and its centrality in the purpose of God for man's redemption. Even those Protestants who most strongly defend the liberty of the individual Christian and the independence of the local congregation from control by higher ecclesiastical courts hold (with the rarest exceptions) that these free individuals are members of the one church, from which also these free local churches derive their character of churchliness. Do not forget, then, that Protestantism affirms the reality and importance of the church.

The point is so crucial that it needs emphasis and illustration. No ecclesiastical structure, however powerful and im-

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pressive, is the church—meaning the church of which Jesus said that the gates of hell should not prevail against it, the church in which the Apostle Paul said there should be glory to God throughout all ages.

THE RELATION of ecclesiastical structures to the church is something like that of a government to its nation. (The comparison is not perfect, but it is accurate for the purpose for which it is used here.) A usurping and tyrannical government may get control of a nation. This has often happened in history. And often, in such a case, there has been rebellion against the usurping government.

A revolution to overthrow a tyrant, to replace a corrupt government by a just and honest one, and to restore to the people their liberties, is promoted by patriots who love the nation, not by traitors who hate it or are indifferent to its welfare. The design of such a revolution is not to destroy the nation but to preserve it. The Protestant Reformation was, in one aspect, a revolution to throw off the yoke of a usurping and corrupt hierarchy which had gained control of a large part of the church. It was initiated and carried through by men who loved the church enough to risk their lives to free and save it.

FOURTH, PROTESTANTISM affirms that God's grace is given freely to those who seek it with faith. No priesthood can set up a toll gate or a system of traffic control on the road by which men strive toward God and along which the grace of God comes to men. This affirmation is expressed in two slogans: "Justification by faith," and "The priesthood of all believers."

Both have deep meanings which we cannot here explore. And, like all brief statements of great principles, they can

be distorted in interpretation and perverted in application. The first does *not*, as it might seem, mean that conduct does not matter if only one has the right kind and amount of faith. It does mean that forgiveness and redemption are the gift of God, not something that man can earn or buy with penances and pilgrimages.

The second does *not* mean that, every man being his own priest, the church is unimportant. It does dispense with the mediation of a usurping hierarchy and its subordinate agents, and it declares that all believers have access to God both in their own behalf and, in the mutuality of Christian fellowship, in behalf of one another.

FIFTH, PROTESTANTISM affirms both the freedom and the responsibility of the Christian man. Conscience and conviction must be respected and cannot be coerced. It is the direct opposite of the Protestant way to regard the clergy as lords over the laity, and the hierarchy as a power over the state. The Protestant clergy do not give commands to the laity, tell them what books they may read and what thoughts they must think, or order them to send their children to this or that school.

Protestants believe in religious liberty for the church as against domination of it by the state, and in religious liberty for individuals as against encroachment upon their rights by either state or church. They do this as a matter of principle, because they regard religious liberty as implicit in the nature of Christianity and in the nature of man.

In times past, Protestantism did not always practice religious liberty. It carried over something of the intolerant and persecuting spirit which had been that of the Roman Church from the fourth century to the sixteenth, and which is still

its spirit wherever it is strong enough to put its principles into practice. In the sixteenth and seventeenth centuries, Protestantism was only beginning to learn the lesson of liberty. But its fundamental character was such that it could learn that lesson, and it did.

IN AFFIRMING freedom of conscience and conviction, Protestantism at the same time lays upon man the responsibility for both. It sees no value in mere "submission" to the church and willingness to profess belief in whatever the church may teach, even without knowing what it is. That is called "implicit faith"—which is the technical term for buying a theological pig in a poke.

Protestant churches differ in their articles of faith, and in the extent to which they make acceptance of any articles of faith a condition of membership. But they agree on this—that they never make the test for admission a blanket commitment to whatever doctrines the church may have taught in the past and whatever dogmas it may promulgate in the future. With Protestants, the individual is responsible for actually *believing* the doctrines in which he professes belief.

THE WORD "PROTEST" has, of course, a negative as well as a positive meaning. Every coin has two sides, and this one has. To assert something is to deny its opposite. The man who affirmatively "protests his loyalty" will, by that very act, be protesting *against* the imputation that he is disloyal. So "Protestant" indicates a strong affirmation of something and, at the same time, a spirited opposition to its contrary.

The earliest use of the word "Protestant" was in 1529, at the diet (or parliament) of Speyer. For four years there had been an arrangement, with the em-

peror's permission, under which the prince of each German state could determine the religion of his principality—Catholic or Evangelical, as the case might be. This was fair as between the two. Since it gave no religious liberty to either group where it did not have the favor of the prince, we would call this a very bad arrangement.

But a worse one was now proposed, which was that Catholics should have full liberty in evangelical states, but evangelicals should have no liberty in Catholic states. Six princes and 14 cities protested (negatively) against the inequity of that proposal, and they protested (affirmatively) that the reformed religion had a right to as much liberty as was allowed to the Catholic. So they were called "Protestants."

THE FIRST THING, therefore, that Protestants, under that name, definitely bore witness *for* was the principle of fair and equal treatment of churches by the empire. True, the individual states, both Catholic and Protestant, still held to the medieval Catholic idea of compulsory religious solidarity. It took time for Protestant countries with state churches to outgrow that idea. Catholic countries never did.

But it should be remembered that the name "Protestant" was first attached to a demand for equal rights for all churches, and also that religious liberty for individuals developed in those countries which were predominantly Protestant—and nowhere else.

Protestants today must protest (affirmatively) their devotion to these principles, and must protest *against* all attacks upon them. But the great central concern of Protestantism is to bear testimony to the great central truths of the Christian religion.



FORGOTTEN HEROINE

By CHARLES RENSCHAW, Jr.

A nurse from the Lutheran hospital in Newark, N. J., won a great battle for health—at the cost of her own life. "Greater love hath no man than this . . ."

"ARE YOU READY to begin the experiment, Miss Maass?" The doctor's voice sounded crisp and efficient in the oppressive heat of the Havana summer—it was June 4, 1901.

Blond Clara Louise Maass, pert and attractive in her nurse's uniform, placed her hand on the hospital table. "Yes," she said. "I'm ready. Please go ahead."

Quietly, almost gently the doctor removed a silver-striped *Stegomyia* mosquito from a container and allowed it to settle on the back of Clara Maass' hand. For a moment the deadly insect sat there fluttering its wings, probing for the most vulnerable spot in which to plunge its stinger. As Clara watched, fear and doubt clutched at her mind.

That mosquito, she knew, carried the virus of lethal yellow fever. Already, during this same series of tests, two other volunteers had died from the *Stegomyia*'s bite. Five others had lived. What, Clara wondered, would be her own fate? She was only 25 years old. She had everything to live for. Even now her fiance was waiting for her in faraway New York. Years of happily married life loomed before her.

BUT DESPITE the future's golden promise, Clara had agreed to risk her life in an experiment designed to determine whether individuals could be made immune to yellow fever by being given relatively mild, controlled doses of the disease.

As an army nurse, Clara had seen countless men succumb to the virulent, torturous onslaught of "yellow jack." She knew its ruthlessness, its insidiousness. But she also knew that if the experiments

which Dr. John Guiteras and Maj. William Gorgas, Assistant Surgeon General of the United States Army, were now conducting proved successful, mankind might be freed forever from the mosquito-borne killer. It was with that knowledge that she had volunteered for the tests.

Had she, she wondered, made the proper choice? Before she could consider the matter further, the mosquito plunged its stinger into her hand.

LUCKILY CLARA contracted only a mild case of yellow fever from the first mosquito bite. Some weeks afterward, however, on Aug. 14, she consented to be bitten several more times. Ten days later the heroic girl was dead.

In the years that followed, yellow fever was virtually wiped from the face of the earth. Untold human lives were thereby saved. As was fitting, the doctors responsible for directing this epic medical triumph became world famous. Dr. Walter Reed, Dr. Carlos Finlay, Dr. James Carroll, Dr. Guiteras, Major Gorgas—these scientists as well as several of the laymen who acted as volunteer guinea pigs in the fight against the dread disease became known the world over.

But Clara Maass, the only woman who offered her life to aid the experiments, suffered a very different fate. Buried where she died, in Havana, Cuba, her body was returned to the United States in 1902 and laid to rest with full military honors in Newark, N. J. Subsequently the United States Senate, in appreciation of her great sacrifice, granted a lifetime pension to her mother.

AFTER THAT, however, Clara Maass' name faded from the public eye. Most accounts of the conquest of yellow fever failed even to mention her. She became one of the lost heroines of American his-

This story about Nurse Clara Maass was published in "The American Weekly" and is reprinted by permission.

tory. Had it not been for the curiosity of another nurse, Leopoldine Guinther, she might never have been rediscovered.

Leopoldine first became aware of Clara Maass one day in 1923 shortly after she was appointed superintendent of Newark's Lutheran Memorial Hospital. In familiarizing herself with the building, she came across a picture of Clara and soon thereafter also discovered that the hospital had a Clara L. Maass Memorial Room. When she sought further information, however, she could learn nothing more than the bare fact that Clara had once been Chief Nurse at the hospital.

Somewhat later she came across Miss Maass' name in a newspaper article recalling that the nurse had been buried in Newark just 25 years before. From that moment on, Leopoldine was determined to uncover the true life story of Clara Maass. The facts she was gradually able to piece together told a tale of selfless devotion and sacrifice.

BORN AT East Orange, N. J., in 1876, the eldest of nine children, Clara was forced to go to work at an early age. Nonetheless at 19 she graduated from Lutheran Memorial Hospital (then the

German Hospital), and three years later began serving as an army nurse in Florida, Georgia and Cuba during the Spanish-American War.

Given an honorable discharge early in 1899, she was back in the army before the end of the same year, this time nursing sick and wounded American soldiers in the Philippines. Invalided home with dengue fever, she remained in the United States only long enough to recover, then set out for Havana for service with the Cuban military government. There, despite the knowledge that years of happily married life lay ahead of her, she volunteered for the tests being made by Dr. Guiteras and Major Gorgas.

Forgotten by history for years after her death, she seemed, as this article was written, about to receive the honor and fame that was her due. Spurred by the efforts of Rev. Arthur Herbert, president of the Lutheran Memorial Hospital Association, a bill was introduced in Congress this year to issue a memorial postage stamp bearing her name.

But of all the tributes to her memory, none could be more fitting than the words engraved on her gravestone:

"Greater love hath no man than this."

Sunday School Problems Aren't New

By ROBERT H. THURAU

A century ago the early Sunday schools worked at the problem of proper division of the classes, and tried to get boys and men interested in attending

EARLY IN SEPTEMBER the teachers and officers of St. John's Sunday school met to plan for Parish Education Sunday. As the names of the pupils were being

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grouped according to age so that each one would be assigned to the proper class, I started thinking about the division of classes in the Sunday schools a century ago.

Often there were only two general divisions. One was the main school, some-

times called the "Infant School," consisting of all the children. The other was the Bible class, consisting of all the adults. If Negro children attended Sunday school, as they did in 1844 at Hagerstown, they were placed in a separate department.

THE BIBLE CLASS was sometimes for boys and girls around 14 years of age. In most cases this class was for much older pupils. As is often true today, this class was usually taught by the minister.

The other general department, the infant school, was intended for "children who are too young to read." These schools seem to have been the special project of the ministers' wives as was the case of Salem in Lebanon, Pa., where "the infant school was organized in 1849 by the wife of Dr. Ernst."

Infant schools were organized quite early. The Sunday school at Gettysburg reported one on Nov. 14, 1836. Zion Church in Lebanon organized an infant school in the face of some "sneering remark made by one not friendly to the cause, 'who will nurse your babies?'" An infant school was glowingly described in an article appearing in *The Lutheran Observer*, a church paper published weekly in Baltimore in the mid-nineteenth century.

One can't help wonder, as he reads the following, at the way one teacher could hold the interest of so many boys and girls so that they listened "with intense anxiety."

Imagine for a moment a group of about eighty or a hundred little boys and girls under seven years of age, seated around a room, dressed in neat and clean clothing, with rosy cheeks and smiling countenances . . . listening with intense anxiety to catch and repeat every word as it falls from the lips of their teacher.

THAT CLASSES WERE so large was not a matter of choice but of necessity. The reason was the lack of teachers. In a report of the Evangelical Lutheran Sunday school at Harrisburg in 1842 the insufficient number of teachers was mentioned. "There are a number of scholars," explained the report, "in the infant department, who are sufficiently advanced to be put into the senior department, but are retained in the former because of the want of teachers in the latter."

Efforts were made to reduce the size of the classes. In 1828 the Joint Synod of Ohio recommended that the "pupils should be separated into classes of eight to ten members." An article appearing in *The Missionary*, a church paper published in Pittsburgh from 1848 to 1861, noted that a division of classes "would not only tend to promote the interest of the several classes but of the school at large."

Besides the infant school and Bible classes there were other general divisions. A Sunday school in Harrisburg, referred to in 1852 as a "model," was divided into "three different departments, viz., Bible, Junior, and Infant. Each department had its own room and library."

The Sunday school of St. Mark's, Baltimore, reported "Bible, middle, and infant departments." St. Peter's, Riegelsville, had a basement "arranged so as to give the school the benefit of our different departments."

All available space was reported used by St. John's Sunday school of Philadelphia in an effort to departmentalize. "On the first floor in the Sunday school room," noted the report, "the primary room was in the southeast corner, and the infants . . . sat on seats rising in tiers. In the northeast corner was a library, and a Bible class.

William M. Kemp of Baltimore, Md.,

in a letter to S. M. Ebberts, Esq., on Sept. 23, 1870, recalled that the members of the vestry took an active part in the Sunday school at Frederick, Md., and that the school was divided into "six sections, and each section under the special oversight of the Council."

SOMETIMES THE CLASSES were divided according to the subjects taught. St. John's of Clover Creek had classes listed as "Bible Classes, Testament Classes, and Spelling Classes." Zion Lutheran Church, Glen Rock, Pa., had much the same division. The Sunday school at Frederick, Md., had its "scholars arranged in classes according to their proficiency." This division had been recommended in 1828 by the Joint Synod of Ohio. "Age should not be the determining factor," ruled this synod, "but the ability and progress of the pupils."

An accepted class division that still persists in many churches today was the separation of boys from girls and men from women. This had been a custom both in the early church and also in the parochial schools. In a letter to Pastor Diehl, E. Greenwald recalled how in 1832 the Sunday school of Frederick, Md., had classes in the gallery of the old church, "the boys occupying that to the right of the pulpit, and the girls that to the left."

The Rev. F. C. Schaeffer of Grand Street, New York, mentioned both a male and a female school in his parochial report submitted to the New York Ministerium convention in 1830. The following from the minutes of the Hartwick Synod in 1836 also indicates a separation: "... Let them await the assembling of the meeting, directing the children as they enter, to take their seats—the girls and boys in separate divisions."

The reason given by the Sunday school

of the English Lutheran Church in Baltimore for keeping the two schools separate was simply lack of space. Because of the large number of pupils, the male school was held in the school house and the female school occupied the church. There were some instances, as at St. John's of Philadelphia in 1838, where "the male and female schools united in the lecture room."

SUCH A SEPARATION made clear something that is still characteristic of Sunday school and church work. Apparently Sunday school was more popular with girls and women than with boys and men. One year in 1852 St. Luke's of Philadelphia determinedly "resolved itself into a committee of the whole to increase the male department of the school." The minutes of the Franckean Synod in 1865 recognized this problem. "... our lady friends," the report lamented, "are more willing to be taught in these than our male friends."

A report from the First English Lutheran Church, Pittsburgh, appearing in *The Missionary* in 1859, indicated an awareness of this same problem. "Seldom indeed," the report noted, "does it occur that the boys outnumber the girls." Then this question: "Is it that boys are more inclined to evil and less inclined to parental control than girls? Why it is so," concludes the report, "is one of those things which has never yet been satisfactorily solved."

Though the present-day Sunday school is much different in its class divisions than the early Sunday school, yet ministers and leaders in the church today are well aware that as a rule women still take more interest than men in the activities both of the Sunday school and church. Indeed, it "is one of those things which has never yet been satisfactorily solved."

Search for Silence

By HELMER O. OLESON

A CERTAIN New York City clergyman has said that he finds it easy to pray anywhere, even in the middle of a hectic traffic jam.

A friend, who lives in the suburbs, and who commutes daily between his own community and New York City, states that he is able to enjoy a prayerful "quiet time" every morning on the train which brings him into Grand Central station.

Instead of reading his morning newspaper or talking with other passengers, he sits dreamily alone, opening his mind and soul to impulses of a spiritual nature which he feels are directives toward a better, richer, and fuller life.

MOST MORTALS find it difficult to attain this "philosophic mind" on speeding train or subway, in the hub-bub of an office or the clatter of traffic, or on the sidewalk with other pedestrians.

The power of meditation, or the gift of absolute concentration, is given to few in the center of a modern city amid the screech of brakes and the penetrating rasp of horns.

IT IS REFRESHING from time to time to discover the religion of solitude in an occasional walk into the countryside, and seek there the eternal spirit in which all of us have our very being.

Take a bus, or trolley car, or subway train to the end of the line. Proceed aimlessly in any direction where the landscape is appealing and the scenery uplifting. You will find that you are a little closer

to the sky almost at once.

Walking beneath the sunlit skies of day or the moonlit heavens of night can bring comfort, solace, and inspiration to a person who may be pained or bewildered by the emergencies and challenges of daily existence.

Walk into one of the churches in your town or city on a weekday, at noon perhaps, or after work at night. Many churches open their doors at all hours to people seeking spiritual help, for meditation or prayer. Before the altar one can find rare peace of mind with which to meet the stress of daily living in a noisy world.

NIGHT BRINGS to all a feeling of solitude where one can give uninterrupted reflection to the deeper meanings of human existence. We all remember the well-known painting which depicts David, seated at night on his royal throne, contemplating the glory of God and singing:

"My mouth shall praise thee with joyful lips when I . . . meditate upon thee in the night watches."

When we leave the clamor of the crowd, we can hear more clearly the voice of the Almighty. Recall Elijah, who wandered into the wilderness, and came to sit down under a juniper tree alone. Here a great wind rent the mountains, and an earthquake came, but the Lord was not in the wind or in the earthquake. "And after the earthquake a fire," we read in Kings, "but the Lord was not in the fire; and after the fire, a still small voice."

One of the best ways of being hospitable is to throw life-belts into the seas we have scrambled out of.

J. M. BARRIE

New Ideas in Child Care

By CARL FUTCHS

The old-fashioned orphans' home is gone. Children's homes under church direction are working out new methods in providing for those who need their care

IT IS NOW FULLY accepted that each child is a special personality and requires individual attention and care. If this is true in the basic social unit, the family, how much more is it true of the orphaned child or the child from a broken home.

This change in thinking presents the primary motive for changes which have taken place in child welfare work.

IN FORMER DAYS it was considered necessary only to provide a place for children (simple custodial care) where clothing, shelter and food could be obtained. For the most part, guidance and training were given to large groups all in one pattern.

Individual attention was directed mostly to correct one who stepped out of the pattern. The staff was engaged for the care of the buildings and for food preparation more than for understanding of the needs and problems of children. The children were kept from time of admission to age 16 or 18.

Then came the cottage system, where smaller groups of 20 to 25 boys or girls, usually within a certain age group, were under house parents. This certainly was an advance.

TODAY, IN A FEW institutions, the family is more nearly approximated in that mixed groups (boys and girls) of all mixed ages, from babyhood up, are housed in one cottage under house par-

ents. Each child has a part in house duties and in caring for the babies and smaller children. This is proving very successful.

With the advance of social case work, the developmental needs of the child are the determining factors. There are a large number of children who adjust better to institutional care than to any other. These are placed in institutions.

Where case work service is offered, the development is watched and the child is removed to a more personal home care when ready. For all others, institutional care is provided for the children who need special attention in institutions (feeble-minded, epileptic) or as a temporary shelter until long-time provision can be made either in the child's own home, a foster home or an adoption home.

THE MAIN EFFORT of child welfare work is to preserve the child's own home. So great is the damage done a child and its feeling of being rejected when it is removed from its own home (for whatever reason) that it has prompted social case work to seek to preserve even a poorly run home where guidance is accepted rather than place the child in a nicely operated foster home. "Daddy, you won't go away and never come back, will you, and leave me alone?" are the heartrending words of one youngster.

When the emergency demands immediate removal, the child is placed in a temporary shelter, either institutional or foster. Then a careful casework effort is

Pastor Futchs is superintendent of the Kinderfreund Home, Jersey City, N. J.

made in order to straighten out the home conditions. In the meantime, the child is being shown proper habits and ways of living. The parents and child are then ready for a new start with greater understanding. The child's confidence in his parents is thus restored and he is happy and secure.

Too frequently, however, home relationships are so far strained before help is sought that no amount of case work can restore the love and consideration that are necessary to make a home. The child's needs for love and security must be met or society will have another delinquent.

Foster home care in which a child lives normally in a small home unit with a father and mother is a wonderful answer. Our Christian homes must be opened more and more to such forlorn and needy children. Foster parents should not think too much of possible pain in a probable parting, but should rather think of the good they are able to weave into the child's life and of the great value their service is to society.

THE ADOPTION HOME is another answer for the child whose parental ties are completely broken. Thanks to very careful casework study, placement in adoption homes has been very successful. Here, patience is required—the very thing called red tape is what makes for more certain success and happiness in the end. The fact that the majority of children still have parental ties makes a long wait certain for this type of home. More homes are available than there are children to fill them. At present, there are at least ten adoption homes for each adoptable child.

Other helps are provided for parents that assist in tiding over difficult times. Day care of children means that either

both parents may work to build up the home again or a bereaved parent may thus provide for and still maintain a close relationship with the children. Federal Social Security and Public Assistance grants also help to keep a family unit together.

THE HOMEMAKER SERVICES offered by some agencies today provide the means for a widower father to have his home and his children cared for during the day when he is earning the daily bread. In the evenings he can take over the family.

Trained personnel is absolutely essential to these types of services if they are to be done effectively and carefully. This fact is a stumbling block to many boards of trustees and to the supporting public. The cost is greater, especially under the classification of salaries, which some people resent. "Why should I give my hard-earned money to pay someone else a salary?" is a question frequently asked.

Such salaries, however, are as definitely a capital asset in modern child welfare work as were brick and mortar in the old institutional days and very much more far reaching, both in benefit to the individual child and in numbers. Actually, many more children are being properly cared for than was the case of less well cared for children in institutional days.

SOME PERSONS HAVE suggested that these services, having thoroughly proved their value, should now be taken over by the government. Still others say that such an attitude dries up the benevolent-mindedness in all people and so such services should continue to be maintained under private direction.

It is a fact, though, that the needs of the individual child must be met. Whichever method provides the best, that, in the future, will be the method which prevails.

Personal Problem Clinic

Fatalism and God's Will

Since I took a course in philosophy in college I have come upon a problem. What is the difference between a faith in God in which his will is done ("My ways are thy ways") and fatalism? Where does free will enter in?

I cannot help but think that things work out according to a great plan, and that idea often keeps me from worrying or even trying hard to gain certain results. Am I wrong or right?

Determinism or fatalism is the belief that conditions and events are set by the very nature of the universe or by God. There are various varieties of determinism, some leaving loopholes which concede degrees of freedom. Fatalism is actually out of line with human nature and the nature of the universe. If this were a fatalistic world, human initiative would be futile. There would be no incentive to become anything or to accomplish anything.

God's will for us is expressed preeminently in Jesus' law of intelligent love (Matthew 22:37-40). This law rests on Jesus' estimate of human life as the supreme value in the universe—God alone excepted. Most of our best thinkers have concurred in this evaluation.

When we recognize God's love for us in Christ and respond to him with our love and allegiance we are impelled to follow the law of Christian love—we want to do the loving thing toward God and man. We are free, of course, to reject the call of love, but as we advance in Christian experience we become more inclined to accept it and follow it out.

Paul expressed that idea when he declared, "The love of Christ constraineth us" (II Corinthians 5:14). Furthermore, there is frequently plenty of latitude in living out this law—often a number of alternatives, any one of which is right.

The Holy Spirit helps us to make right decisions, but he does not compel us. This viewpoint is altogether in line with your idea of a "great plan." There is strong motivation in the belief that we are a part of a mighty eternal program.

Newlyweds' problems

I have just been married. I am a reader of THE LUTHERAN.

Please send me a reading list with which to train ourselves for married life and family experience. We are both Lutherans, but my wife has been influenced to some extent by unchristian propaganda. What can be done to help her find her way back to a greater interest in our Lutheran way?

A number of things will help the young lady regain "the Lutheran way" which she has partially lost. Here are a few of them: (1) A fine tolerant Christian spirit on your part, with no arguments about religion. (2) Daily devotions in your home, including prayer at meals. (3) Increasing friendships with church people. (4) Reading of Christian literature, such as THE LUTHERAN, *Lutheran Woman's Work*, and others. (5) Your assistance to her in finding satisfaction in church worship, social doings at the church, and getting acquainted with the pastor. It is these rather indirect influences which will do most to help her. Any attempt to coerce or hurry a change in her attitude will probably do more harm than good. Let her come around to another outlook gradually and in her own way.

A list of readings on marriage and family life is being sent to you, and it will be sent to anyone who requests it. The list includes devotional materials for home use, and a number of periodicals on family life, the most usable of which is *The Christian Home*.

—EARL S. RUDISILL

A Study of Psalms 8 and 13

By JOHN SCHMIDT

EVEN THOUGH THIS Psalm reflects upon both the majestic beauty of nature and the unique place of man within the world, it is not really concerned about either. Both truths are advanced merely to direct attention to something far greater, to the God to whom nature and man both owe their being. Hence it begins and ends: "O LORD, our Lord, how excellent is Thy Name in all the earth!"

The first "LORD" indicates the use of the sacred and mysterious name of God (Exodus 6:3) for which pious Jews substituted "lord" that they might not profane that name even by reading it! The second "Lord" points to the fact that this God is indeed the sovereign master of nature and men. His "Name" is truly majestic. (In the Bible "name" or "face" is used where we might use "individual character" or "nature," since it is by these that we distinguish persons.)

THE PSALMIST'S view of the starry heavens filled him with awe, for he saw them clothed in a glory that was the reflection of their Maker. That glory is seen also in the fact that he makes even "babes and sucklings" to be victorious over all enemies (compare I Cor. 1:27-29).

Modern discoveries of the vastness of the universe only underscore the wonder of the ancient writer. It would be strange indeed if we should permit the fact that the universe is larger than men had suspected to shrink our faith in its Lord. Unless, of course, our idea of God is too small. Why fear that God could not love man because he is so small in comparison

with this world and with its still larger companions? Is a block of coal more precious than a diamond, or an elephant than a baby, though they are larger?

The Psalmist, too, knew men's weakness—his word for "man" (verse 4) is chosen because it emphasizes his frailty, impotence and mortality (compare its use in 103:15 and Job 4:17). The next phrase points to his earthly origin, yet the truth holds: the great Lord concerns himself about man and "visits" him in providence and redemption.

THE ANCIENT ACCOUNT of Creation underlies the next verses. Man, made in the image of God (Gen. 1:26), is but "a little lower than God." (Only rarely is "*Elohim*" used for angelic beings; its customary meaning is God—the plural noun being used with a singular verb as "a plural of majesty." Its normal meaning fits well with the Genesis account.) The "glory and honor" with which he is crowned also reflect Gen. 1:26, 28.

To the century-old mastery man has held over the animal creation, modern man has added mastery over the great forces of nature itself, with their almost limitless possibilities for good or evil. How great is man! And yet how carefully the psalm unites this tribute to his achievements with a recognition of his complete dependence upon God!

The Bible points to a truth we must acknowledge: man has botched his opportunities and responsibilities. Therefore I Cor. 15:27; Eph. 1:22 and Heb. 2:6-8 all point to the fact that only in Christ Jesus has this amazing potential

of our nature ever been realized. This explains the ancient use of this Psalm on Ascension Day.

AN INTERESTING POSSIBILITY concerning this Psalm should be mentioned. If the first portion of the psalm titles should be attached to the preceding psalm (see the last article), "To the chief musician upon Muth-labben" belongs to Psalm 8. This may be simply the name of a well-known melody to which it should be sung. Or it may mean "death to a champion" (the Targum says of this Psalm), "to praise regarding the death of the man who went between the camps." Is it possible, then, that this poem presents its general truth with particular reference to David's triumph over Goliath? (read I Samuel 17).

Verse 1 would then recall the curses of Goliath made in the name of the gods of Philistia and David's word, "I come to thee in the name of the Lord of hosts." David's youth would be the background of verse 2, which speaks also of the silencing of the enemy.

The giant's threat (verse 43) and David's bold confidence (verse 36) might well provide a setting for the thought of verses 6-8 in the psalm. The parallels are at least suggestive.

Psalm 13

IF THIS POEM's setting in history can be determined, it might be connected with either David's persecution by Saul (I Samuel 21) or his flight from Absalom (II Sam. 15-18). But that, again, does not affect its importance for us.

The poet almost agrees with his unbelieving enemies that God has forgotten, that in anger or indifference he has hidden his face from man. The four-times repeated "how long?" reveals the weary strain that long-continued tragedy has put upon him. His faith has almost broken

under it. 'His words, taken at face value, say just that.

Yet the very fact that he directs this reproach to God proves that he does not really think that God ignores him. His sentences are shaped by emotion, not logic. As Luther once put it: "Here hope despairs and yet despair hopes." It is a counterpart to the familiar, "Lord, I believe; help thou mine unbelief" (Mark 9:24).

Yet his faith—and ours—comes hard. So many vain plans had been made and failed. So often his enemy had outwitted him. Where was God? "How long?"

IN VERSE 3 the stormy winds begin to die down. "Look at me, O Lord, and hear me." God's help would give renewed spirit and energy, returning hope and health. Then the believer's eyes would no longer be dull, but sparkling.

It would reflect upon God's honor, he insists (verse 4) if one who trusts in him should be conquered. This thought is common in the Psalter: "For thy name's sake lead me and guide me" (31:3). But it demands the cautioning words of MacLaren: "We must be very sure that God's cause is ours, before we can be sure that ours is his."

The Psalm ends with peace restored, even though no external change has taken place. The poet feels himself secure in the mighty grasp of God's hand. This faith puts rejoicing in his heart and a song on his lips. There is, to quote MacLaren again, a "magic of faith" that "sees an unrisen light in the thickest darkness."

The joy of verses 5 and 6 anticipates a victory that is certain, even though it has not yet come. It recalls the prayer of our Lord, *before* the corpse stirred in the tomb: "Father, I thank thee that thou hast heard me" (John 11:41). This is the victory of faith in a wonderful God.

ACROSS THE DESK

HAD THE SCHOLASTIC requirements of the public schools at which I was privileged to gain the rudiments of the "three R's" been more extensive in the field of poetry, I could more often cite rhythmic statements of important principles of daily life which have been set down by the pens of poets. As it is, I am frequently aggravated by piecemeal recollections, which are not findable in the books of my library.

One group of remembrances I was able to take to the theological seminary and to use in sermon preparation as well as in daily life, consisted in recollections from the Bible. That invaluable familiarity with the inspired Word of God I owe largely to the Sunday school I attended in boyhood, and especially to a single teacher. I was one of a class of boys whom he persuaded to learn passages of the Bible, especially from Psalms and Proverbs in the Old Testament and from the Gospels in the New Testament.

Of secular literature I have fewer "quotes" that are recalled with sufficient completeness to be employed in either written or spoken discourse. There are a few, however. One of them is Longfellow's "Village Blacksmith," a verse of which was recently recalled as I watched the procession of ushers perform their part in "lifting" the collection at a morning service at my church. These ushers were all young men. Of some of them I knew the parents. I was reminded of the lines:

"He goes on Sunday to the church
And sits among his boys.
He hears the parson pray and preach.
He hears his daughter's voice
Singing in the village choir,
And it makes his heart rejoice.

It sounds to him like her Mother's voice
Singing in Paradise."

The great conservator

THE POSSIBILITIES of attaching a commercial valuation to the activities of memory are very great, as we all come to know if we live to middle age and beyond. The contents of our memories are the savings bank of our experiences. He is indeed rich who can call forth worthwhile recollections and thus place himself as a connecting factor between the past in which his parents and kinfolk strove to amass a worthwhile legacy and his own generation.

I saw something of that recently when a fellow seminarian, though not a classmate, was summoned to enter the Church Triumphant. Among the conditions to which he fell heir in early manhood was a group of younger brothers and sisters. Most of his life he spent in teaching, and his sphere of influence was largely the classroom and the family circle. His parents were residents in a small town where their children grew to manhood and womanhood. They all lived long enough to permit the eldest son to set the example of such helpfulness as is commanded in the fourth commandment.

Their motivation was voiced by their religion. The third generation is now entering into adult life and the responsibilities of grown-ups. But I think myself on safe ground when I insist that the covenant of influences, the residuary estate, will not fail to hold.

There is no source of successions comparable with religion. "From generation to generation" is a key phrase for the faithful.

—NATHAN R. MELHORN

In Teen-Age Language

Talks to Youth. Edited by Gordon C. Speer. Abingdon-Cokesbury. 127 pages. \$1.50.

These eighteen talks by as many of America's prominent ministers, educators, and youth leaders will prove helpful to those who speak to youth. Many of these little talks could well be read "as is" for campfire talks or Luther League meetings. While there is not much particularly new in the book, two things make it useful: conciseness, and a good summing up of the thought in each address by a few sentences at the beginning.

Paul Scherer's "What Makes History Go?" should put iron into the blood of youth. He says: "Human beings make history . . . little things make history . . . the moments keep whispering to the hours. And the hours lean over behind the hands of the clock to mutter to the days. And after a while the years talk out loud, and the ages scream in your face as they die, that something was wrong! . . . Perhaps you do not care for details. You think that is a sign of greatness? It is the ecstasy of little minds, and the measure of their failure. . . . Freedom is not something to be possessed. It is something to share. . . . History moves on toward the dream as one by one we stand by the best we know."

Many striking sentences scattered through the book could well inspire excellent talks. For example: "If we cannot live with ourselves and keep the peace, we cannot live with anyone else without friction."

Los Angeles.

HENRY SCHERER

Encouragement in Faith

Jesus Then and Now. By Willard L. Sperry. Harper. 224 pages. \$2.50.

The first four chapters of this book, which bears the sub-title, "Thoughts on the Continuity and Survival of the Christian Religion," confine themselves largely to the

history of the first three centuries of the Christian era. They emphasize the historicity of the fact of Jesus, show the original spirit of the ministry of our Lord, defend His life and labors against those who would have us believe that the historical Jesus has little significance for the present age. The author shows how the views of neo-orthodoxy arose in principle in the early centuries and shows that they were repudiated on the basis of the facts of the historic Jesus.

The book was written especially for laymen who need an appreciation and an interpretation of the early history of Christianity. As such the first four chapters cover ground that is quite familiar to ministers and students of theology. It is exhilarating, however, to read Dr. Sperry's presentation which indeed vivifies the whole movement and gives it relevance to our own day.

The last two chapters deal with the continuity of Christianity and present a criticism of neo-orthodoxy. They reveal a number of significant insights into real Christianity based on history and encourage the reader in his faith. He sees in the ecumenical movement one evidence of the enduring character of the Church. There is always a value in books that reveal the attitude of modern religious thinkers and show that in the main, cognizant as they are of the critical movements of the day, they are still holding views that are basically orthodox and do so with scholarly thoughtfulness and understanding.

ERNEST J. HOH

Lancaster, Pa.

Settlement Worker-Saint

Saint Elizabeth. By Anne Seesholtz. Philosophical Library. 136 pages. \$2.75.

Anne Seesholtz has presented a brief but fascinating picture of an unusual saint, lodged for the most of her brief life in the Thuringian castle of the Wartburg.

Elizabeth, daughter of King Andreas II of Hungary, was betrothed at birth (1207)

the eldest son of Landgrave Hermann I of Thuringia, a diplomatic pawn in the senseless game of ambitious rulers. At the age of four, transported to her future home in a "silver bathtub," she grew up under the tutelage of the Landgravine Sophia in loneliness and under persistent suspicion as a "foreigner." Yet a cheerful and loving spirit fashioned her life in wholesome ways that later found full expression in a true love marriage with Ludwig, the second son of the family. The betrothal was officially transferred when the elder son died in youth. The Wartburg was also the home of the famed "Singers' Tournament," and Elizabeth became the subject of song there, one of which later appeared in the opera *Tannhäuser*. Her devoutness followed unquestioningly the teachings of the church of her times, but expressed itself in an enlightened care of the poor, a task in which she had the complete sympathy and co-operation of her husband.

After his early death in the Fourth Crusade, Elizabeth gave herself entirely to the care of the destitute in a way that fully justifies the conclusion of the eminent Catholic historian, James J. Walsh, that she was "the first settlement worker of history." This volume, for all its strange setting, will make excellent reading for modern social workers.

Merion, Pa.

JULIUS F. SEEBACH

A Viking of Vision

Lars Wilhelm Boe. By Erik Hetle. Augsburg. 193 pages. \$2.50.

This painstaking biography by a fellow professor is sometimes tedious and repetitious, but candid and forthright. Boe lived a varied and useful life as pastor, politician (Iowa legislature), educator (president and builder of Waldorf and St. Olaf colleges), and church statesman. St. Olaf, famed for its choir, beautiful campus and buildings, will remain a monument to his energy and faith.

The portion dealing with his ancestry and youth depicts pioneer days and early history of Norwegian Lutherans, with their divi-

sions, controversies and struggles. Boe believed in unity—first the Norwegians, later the whole Lutheran Church.

It is here that he made his greatest contribution. He became Dr. Morehead's best friend and helper in the early days of the National Lutheran Council. He worked intimately with Drs. Knubel, Bersell, Jorgensen, and German leaders; able to resolve personal and technical difficulties with enthusiasm and vision. His choice for his own funeral text illustrates his spirit: Speak unto the children of Israel that they go forward.

St. Paul, Minn.

W. P. GERBERDING

Book about Worship

Lift Up Your Hearts. By Ruby Lornell. Augustana. 63 pages. 60 cents.

This is a book about worship for laymen. It provides a brief explanation of the sections of the church building, ecclesiastical furniture, the church year, liturgical colors and the vestments of the pastor. One third of the booklet is concerned with an explanation of the liturgy used in Augustana Lutheran churches.

The book is well illustrated with excellent photographs. The chief virtue of *Lift Up Your Hearts* is its simple, non-technical language. Dealing with a subject which in many instances is open to various interpretations, the author takes a traditional, conservative position. All but the section on the liturgy (not applicable in the ULC) could well be used by pastors in instructing their young people's and adult catechetical classes.

HERBERT N. GIBNEY

Saugerties, N. Y.

The Third Strike. By Jerry Gray. Abingdon Cokesbury. 59 pages. \$1.

This is the brief autobiography of an alcoholic who drank himself into temporary insanity on cheap gin in the Year of Prohibition 1929. It ends abruptly with an editor's note stating that the author committed suicide after anguished efforts to leave liquor alone. Alcoholism is a deep-rooted sickness, to be cured only by a miracle of faith, the book explains.



SERVICES ABOARD "S.S. AMERICA"

... ULCA's traveling exchangees

Back From Europe

"I've nothing but admiration for the British people!"

With these words, Pastor Warren C. Johnson, of Nativity Church, Philadelphia, Pa., summed up an eight-weeks' tour of English congregations.

Pastor Johnson left June 21 for a series of "exchange preaching" in England (see *THE LUTHERAN*, April 27). Between then and Sept. 1, he occupied such pulpits as Holy Trinity, on Brompton Square in London, the Wesley Methodist Church in Leigh-on-Sea, near London, Haylake Presbyterian Church, as well as in Bath and Glasgow (Scotland) churches. In addition, he preached aboard the *S.S. America* en route to England and also on the homeward trip (see cut).

He found English and Scottish congregations "good church attenders." In many churches, the evening sermon was usually followed by

a question and answer period in which many questions on Lutheranism, or the Church in the U.S. were asked.

On weekends, Pastor Johnson was usually the guest of some member of the church in which he was to preach, found midweek for his leisure-time activities. He visited Paris, spent four days in Gotheburg, Sweden, with relatives.

Although England's belt-tightening didn't concern him too greatly (Pastor Johnson lost several pounds), he had to forego milk; England had strict rationing on that item.

He was intensely interested in the Hyde Park orators, was able to do a good bit of between-Sunday sight-seeing in Great Britain.

Did he want to return to England on the basis of the summer's experiences?

"Certainly!" was his answer. "The British were very gracious, most hospitable,

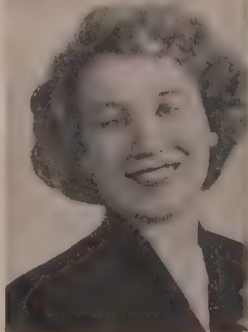
and I felt that the experience was extremely beneficial to me!"

Hold the Presses!

For the past 10 months Louise Reichert has been typing news releases for her boss, ULCA News Service Director Carl Koppenhaver. Last week she typed out her most important release, so far as she was concerned.

"Miss Louise Reichert," she typed, "of Philadelphia, Pa., has accepted appointment to the secretarial staff in the office of Dr. C. C. Michelfelder, executive secretary of the Lutheran World Federation." She leaves for Geneva, Switzerland, later this month.

A native Philadelphia, Louise filled various secretarial positions following graduation from high school. Her interests in social and church work led her into the secretaryship of camping for the Philadelphia area Girl Scouts. In December 19



ABROAD

... by November 1

he accepted appointment in the ULCA news office in the United Lutheran Publication House.

A member of Tabor Church, she has been active in the Junior Auxiliary of the Germantown Orphans' Home, has been in Luther League work since 1940, serving on the executive board of the Ministerium League in the capacity of sustaining membership and publicity secretaries. In Tabor Church, she has been president of the missionary league, a secretary in the Sunday school association.

Heads Councilors

Robert Walter of Tavistock, Ontario, was elected president of the Kitchener-Stratford (Conference) Councilors of the Synod of Canada at the annual convention late last month.

Two hundred delegates were present at the sessions conducted in Linwood Sept. 18. Others elected to office included: Samuel Weicker of Kitchener, vice president; Edward Knorr, treasurer; and Edward Davidson, Kingsdale, secretary. The Rev. O. T. C. Stockmann was named pastoral member of the executive committee.

The delegates heard Prof. H. Overgaard of Waterloo College appeal for an all-out effort on behalf of the Christian Higher Education Year appeal, listened to a keynote address by the Rev. A. G. Jacobi of St. Mark's Church, Kitchener, and selected St. John's Church, Waterloo, as the meeting place for 1950.

Briefly Speaking

Members of North Austin Church, Chicago, Ill., believe the 39 years of collective service by Parish Worker Magdalen Koepke and Church Secretary Marcena Kraemer is something of a record. Miss Koepke began her 23rd year of service Sept. 1, while Miss Kraemer entered the 18th year at her post on July 5. Both were members of the congregation when they decided on full-time Christian service.

In the hills and mountains of Western Pennsylvania, deer season sends thousands of hunters beating the bushes in their favorite sport. Into this section arrived a family of Displaced Persons. Several weeks afterwards, their ULCA pastor asked them how they were getting along. Fine, he was advised, except for the Communists roaming the countryside. "Communists!" exclaimed the minister. "We don't have any around here!" "Oh, yes you do," came the contradiction, "men wearing red hats, large numbers on their backs and carrying guns have been all through these hills!"

Members of Redeemer Church, Livingston, Mont., really had to go "out of town" recently to get their organ tuned. Organist Halstad, Holy Trinity Church, Minneapolis, traveled over 2,000 miles to do the job!

A year ago Pastor Everett J. Jensen left his post as assistant to Dr. Paul Empie in New York City to become a ULCA missionary in Hawaii. Since then, he's kept in touch with former associates at the Church House via Uncle Sam's postal department. At seven o'clock one recent morning, he was awakened by long, loud peals of his telephone. The operator's "New York calling" surprised him, not nearly so much as the voice, moments later, of Florence Davies, Child's Restaurant hostess well-known to all ULCAers in Manhattan. She wanted to let the Jensens know what was going on, but didn't feel like writing!

Gettysburg College's Faithful Fifty, Philadelphia alumni group, recently sponsored its third and most successful New Student Night dinner, when 50 high school seniors admitted to the college this year were special guests. Prominent alumni, members of the board, college officials and special guests served as a panel of "experts" to answer questions, offer advice.



Muhlenberg Murals Dedicated

Students entering the Administration Building of Muhlenberg College, Allentown, Pa., these days are studying a series of four murals, recently completed by former Art Department Director Arthur J. Schneider and dedicated by President Levering Tyson late last month.

The murals are in four panels, two (*see cut above*) located on the east and west walls of the Entry of the Administration Building, the other two (*see cut opposite*) on the north wall of the Lobby flanking the glass partition and doors leading to the entrance of the building.

Theme on the first mural (*above, left*) is Martin Luther, key personality of the Protestant Reformation. Behind Luther is the tower of the Wartburg, in his right hand is the opened original translation of the Bible. On Luther's right is an area symbolizing the Church of Rome, a falling column along with fragments of

domes and cupolas indicates disintegration of Catholicism and of the Papacy.

Space number two (*above right*) is concerned with the name Muhlenberg—Henry Melchior preaching, in the center; John Peter Gabriel, behind him casting aside his clerical robe. Below is Frederick Augustus Conrad, speaker of the Congress of the U.S.; with him along the lower left side of the panel, Gotthilf Heinrich Ernst, president of the Ministerium of Pennsylvania, scholar, botanist and educator.

The third theme (*left, opposite*) is *teacher and student*, arising from recognition of the direct relation of

professor and student. The principals depicted include Student Barba and Professor Wackernagel.

The fourth and final panel (*right, opposite*) is an artistic fusion of forms symbolizing student life at Muhlenberg as influenced and pervaded by religion. Taking the lines of Psalm 19: "The heavens declare the glory of God and the firmament showeth his handiwork" as the inspiration, various natural forms of the universe (mountains, sun and streams) are combined with groups of students in such a way that religion and education are symbolized by fusion of natural forces and energies of the universe with human forms.

It is understood by Muhlenberg officials that these murals are the first painted in any American college since the famous series at Dartmouth by Orozco (early

20s) and are believed to be the first religious murals to be painted in any American college since the turn of the century.

New Faces

Nine faculty additions at Gettysburg College for the 1949-50 sessions have been announced by President Henry W. A. Hanson.

Conway W. Williams and Charles H. Gladfelter have been added to the business administration department.

Miss Eva Kochenour and Miss Elizabeth Kilmer are new in the Romance Languages.

Robert L. Bloom and Basil L. Crapster have been added to the history department.

Roderic H. Outland and George Grube will see service in the department of biology.

Dr. Glenn Weiland will return to the chemistry department after a two-year absence.

Carthage Gets a Look at Wee

"I am here because I feel there is great work ahead for us," said Dr. Morris Wee, 44-year-old president of Carthage College, in his first appearance before the student body and faculty late last month.

Speaking off-the-cuff to an audience of more than 600 in the college field house auditorium, the tall, newly elected president said the "only hope for civilization today is its Christian leadership.

"That leadership is right here," he continued. "It is being forged on the college campus, and especially the church college campus. What college students think today will be the conviction of society tomorrow. Maybe God has brought us together for just such a purpose."

Dr. Wee received a probably unparalleled welcome in Carthage College history. With some of the spontaneity and enthusiasm of a nominating convention, faculty and students gave the new president three standing ovations during the college's regular, and usually sedate chapel period.

Dr. Wee took the plat-

form with a calmness and aplomb that belied the fact he was standing on the brink of a new career. Although a college presidency is a new experience for him, work with Christian college students is not.

Dr. Wee served for 15 years as pastor of Bethel Church, Madison, where he ministered to a congregation made up largely of university students. For the past four years, he has been executive secretary of the Division of Student Service, National Lutheran Council, which is responsible for Lutheran student work on college and university campuses.



NEWS IN THE CHURCHES



Members of Grace Church, Houston, Texas, are now worshipping in this new building on which they put much of their own labor. Pastor N. H. Kern reports building and lots cost \$90,000

SOUTHERN ILLINOIS Many Congregations Are Building

ECONOMIC CONDITIONS will continue to be good in southern Illinois if erection of church buildings is any sign of the times. New churches are to be built by Redeemer Church, Centralia, and St. Paul's, Metropolis. St. James' Church, Vandalia, has torn down its old parsonage to build a new one. New parsonages have been purchased by Advent Church and St. Mark's Church, St. Louis. A parish education building is nearing completion for Immanuel Church, Cairo. Mizpah Church, St. Louis, has broken ground for the erection of a new building.

THE NEW CHURCH to go up in Metropolis for the St. Paul congregation will cost \$75,000. The old building is scheduled to be torn down about Oct. 10.

Members of Redeemer Church, Centralia, may soon see the completion of their church, which was begun nearly 30 years ago. The congregation has worshiped in the basement since its organization in 1920. With \$10,000 on hand, on Sept. 1 the congregation adopted an architect's sketch and plans for completion of the building at a cost of \$80,000, voted that the financial campaign should be started within 30 days, and that construction begin as soon as 60 per cent of the funds are raised.

The congregation has already given three sons to the ministry. The fourth is now pre-

paring himself at Chicago Seminary, the fifth at Carthage College.

OZARK CHRISTIANS are singing Scandinavian and German hymns freshly translated for them by their pastor, the Rev. Martin Oygard, of the Sedgewickville, Mo., parish. Hymns are learned at home meetings being conducted in the three congregations. Pastor Oygard meets with groups of families in one of their homes to talk with them about stewardship and evangelism and to explain the work of the church at large, main purpose of the home meetings. Token offerings for missions are received, are exceeding expectations.

Dr. Franklin Clark Fry, ULCA president, will be the speaker for the Reformation Day rally sponsored by the St. Louis Metropolitan Church Federation in Kiel Auditorium in St. Louis, Oct. 30.

ZION CHURCH, DeSoto, recently began holding services again after years of inactivity. The Rev. Robert Hooker, pastor of Mt. Calvary Church, DeSoto, is conducting them.

MT. JOY CHURCH, Murphysboro, has been redecorated. Pews and floors have been refinished, a new chimney built, new circulating heating stove purchased, new carpeting laid, new hymnbooks ordered, and a Sallman painting of Christ placed above the altar. Dr. Harmon J. McGuire, president of the Illinois Synod, will speak at the rededication service Oct. 20.

TWO HUNDRED DOLLARS was given by a member to Reen Memorial Church, St. Louis. Four brass offering plates and a receiving basin were given to the church as a memorial by a member. An outdoor bulletin board, lighted and with flashing cross, has been purchased.

THE SOUTHERN DISTRICT Luther League rally was held at Mt. Calvary Church, Detroit, Sept. 18. George Knop of Bremen was elected president. Speakers were Pastors William Hover and Leland Ogan. The film *Beyond Our Own* was shown.

STEWARDSHIP WORKSHOPS for laymen were inaugurated in the Illinois Synod in September. The workshop for laymen from the Southern and Central conferences was held at Pere Marquette State Park, Sept. 23-24. Expenses for one layman from each parish were paid by the synod, with others attending at their own expense.

WILLIAM H. SWARBRICK

MARYLAND

Foelsch Headlines Baltimore Rally

BALTIMORE—The Reformation Rally for Baltimore and vicinity will be held in the Fifth Regiment Armory Oct. 30 at 3:30 P.M. Dr. Charles B. Foelsch, pastor of Holy Trinity Church, New York City, will speak on "The Spirit of the Reformation and America's Urgent Hour." The rally is sponsored by ULC, ALC, and Augustana congregations of Southern Maryland. All Protestant groups

of Baltimore and vicinity are invited to the 432nd Reformation anniversary. Last year 6,500 attended. A chorus of 200 voices under direction of George R. Woodhead will sing. The Rev. Paul J. Mackensen is chairman of the committee on arrangements.

Dr. J. Frank Fife was inducted as Maryland Synod's first full-time president, and Pastor Howard F. Reisz as the synod's first full-time director of religious education and youth work at Holy Comforter Church, Oct. 6. Participating were Pastor Elwood S. Falkenstein, Westminster, Md.; Central Pennsylvania Synod President Dr. Dwight F. Putman; Synod Secretary John C. Stuff; and Pastor Roland W. Renkel. The synodical office is now located at 1905 Thomas Ave., on the grounds of the Baltimore Deaconess Motherhouse.

SALEM CHURCH, Catonsville, celebrated its centennial Sept. 24-Oct. 1. Pastor W. V. Newby preached the 100th anniversary sermon Sept. 25. A Harvest Home festival was observed on the afternoon of Sept. 25 with Pastor Herbert Payne, a son of the congregation, preaching. Others participating in the week of services included Pastor Emeritus John C. Bowers, who served for 37 years. Dr. Martin L. Enders, Synod President J. Frank Fife, and Dr. Carl C. Rasmussen. "My Story," an attractive centenary anniversary booklet, came from the publishers during anniversary week.

THE MARYLAND SYNOD WMS will hold its fall conference at Salem Church Oct. 19-20.

This new \$75,000 church was recently dedicated by members of Bethlehem Church, Wakeeney, Kan. It will seat 350, features a large "Christ in Gethsemane" above the altar. Dr. K. de Freese is pastor



ST. STEPHEN'S CHURCH, the Rev. Ross Forbey pastor, is celebrating its 100th anniversary during October. Eleven o'clock services during the month are being broadcast over Station WFBR. Speakers include Dr. A. R. Wentz, Oct. 16; President Fife, Oct. 23. At the other services during the month the pastor is preaching. During the present year and a half pastorate, two new choirs have been organized and vested, the benevolence apportionment has been met in full for the first time since 1923; church property has been renovated at an expense of \$2,000.

AUGSBURG CHURCH dedicated its new parsonage Sept. 18. Secretary of Synod John C. Stuff was a speaker.

ST. PAUL'S CHURCH, Lutherville, laid the cornerstone for its \$50,000 two-story parish hall Oct. 2. Dr. Oscar W. Carlson, Ascension Church, spoke.

ST. LUKE'S CHURCH recently dedicated three stained glass art windows (which cost \$825) in the Children's Chapel, portraying *The Boy Jesus*, *Gethsemane*, and *Jesus Blessing the Children*. The windows are memorials by members of the congregation. Another member donated and installed a loud speaker in the chapel enabling those in charge of the nursery to hear services.

GEORGETOWN CHURCH is commemorating its 180th anniversary during October. Speakers include President Fife; Dr. Clarence Cranford, pastor of Calvary Baptist Church, Washington; Dr. John L. Deaton, pastor of Christ Church, Baltimore; Dr. Edgar C. Cooper, pastor of University Chapel, Chapel Hill, N. C. Other features include an organ recital by Mrs. Bernice G. Frasier, a concert by the National Lutheran Chorus under direction of R. E. Snesrud, and presentation of a historical play by the young people.

LLOYD M. KELLER

NEW YORK

Evangelism Effort Begins in Brooklyn

NEW YORK CITY—Forty-two Lutheran congregations in Brooklyn are ready to begin the evangelism effort directed by the Commission on Evangelism of National Lu-

theran Council churches. Beginning Nov. 1 and continuing through the 10th the campaign will include congregations from the Evangelical Lutheran Church, Augustan Church, Danish Synod, Suomi Synod, and United Lutheran Church.

Brooklyn will be divided in six sections with a chairman for each, and a visitor from the Commission for each section. William F. Sunday of Brooklyn is general chairman.

On Sept. 9 the pastors met for luncheon at Good Shepherd Church and were led in discussion by Dr. Sunday, Dr. Herbert Weiskotten, and Dr. Harold S. Miller. Dr. Weiskotten outlined the procedure and Dr. Miller suggested that by way of preparation each pastor should pray for the success of the program every Saturday night. All pastors agreed to do this.

On Sept. 23 the Rev. Peter J. DEXNIS, executive secretary of evangelism of the Board of Social Missions, met with the executive group of Brooklyn to complete the plans.

MAYOR WILLIAM O'DWYER recently appointed the Rev. Edmund A. Bosch to be the new Protestant chaplain of the New York City police department. He will also be executive of the St. George Association, a Protestant organization for all city employees. His appointment had the recommendation of the Protestant Committee of City Chaplains. Previous to serving as chaplain in the army, Pastor Bosch was of Grace-St. Paul's Church in Manhattan. He has for the past two years been pastor of Zion Church, Utica, N. Y.

THE LONG ISLAND CONFERENCE School of Community Relations opened for the second year at Jamaica, L. I. It will be conducted every Thursday from Oct. 6 to Nov. 10 at the First Reformed Church under the auspices of the Board of Social Missions. Two courses will be offered: "Christian Teaching on Money and Property," and "The Why and How of Collective Bargaining." Lecturers will include the Rev. Harold A. Letts, secretary for social action of the board; Dr. Paul A. Kirsch of the Board of American Missions; Mr. Henry Endress, steward

hip secretary of the ULCA; the Rev. Lauri Anderson of Good Shepherd Church, Ellaire, L. I.; and the Rev. Leopold W. Bernhard of Zion Church, Brooklyn. Others participating will be Mr. Stewart Meacham of the Amalgamated Clothing Workers, IO; Mr. E. T. Kehrer, field representative of Workers Education Bureau, AFL; and Mr. Edward Schuster, Labor Relations Director of the Bohack Co.

DR. HERBERT T. WEISKOTTEN has completed his 25th year as pastor of the Church of the Redeemer, Brooklyn. Past and present members of the church council tendered him a dinner in appreciation.

ST. PAUL'S CHURCH, Narrowsburg, N. Y., celebrated its 80th anniversary on Aug. 21. Dr. Paul C. Empie was the speaker.

DR. EMIL PODSZUS, St. Mark's Church, Manhattan, celebrated 40 years in the ministry and 25 years as pastor of St. Mark's with services on June 19.

DR. AND MRS. FREDERICK SUTTER of Trinity Church, Staten Island, observed their 50th wedding anniversary at Narrowsburg on Sept. 5.

SEVERAL PASTORS were installed during the summer. They included the Rev. Frederick G. Gotwald at Our Saviour's Church, Harmon, N. Y., on July 24 and the Rev. William F. Von Deben at First Church, Jeffersonville, N. Y., on July 31.

SISTER BESSIE ENGSTROM took up her work as parish deaconess at St. Stephen's Church, Brooklyn, on Sept. 1. Dr. Paul C. White, secretary of the synod, spoke at the installation service on Sept. 18. The deaconess was presented by Directing Sister Martha Hansen of the Baltimore Motherhouse. She was previously principal of the day school at Parkchester, deaconess at Holy Trinity Church, Manhattan, and Trinity Church, Akron, Ohio.

AFTER 52 YEARS in the active ministry Dr. M. G. M. Rietz of St. Philip's Church, Brooklyn, announced his retirement, effective Oct. 1. He has been pastor at the Brooklyn church for 25 years. He had previously been president of Hartwick Seminary.

OLIVER W. POWERS

VIRGINIA

Richmond Editor at Roanoke Opening

ROANOKE—"The Future of American Education" was the subject of an address delivered by Dr. Douglas Southall Freeman at the opening convocation of the 108th ses-

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sion of Roanoke College, Sept. 6.

The future of American education depends on four things said the former editor of the *Richmond News Leader* and Pulitzer prize winner. They are: "Continued American prosperity; whether or not the GI college

graduates are evangelists for higher education; whether or not colleges and universities will do a better job in discovering and developing the aptitudes of students; and whether or not America retains the spirit of youth. Old age is interested in security, but youth is adventurous. We must keep the spirit of adventure."

Roanoke College has 11 new members on her faculty. The enrollment is 531.

TWO VIRGINIA PASTORS have important jobs with the Christian Rural Overseas Program (CROP) in Virginia. They are Dr. J. J. Scherer, Jr., of Richmond, who represents Lutheran World Relief on the state committee, and the Rev. T. A. Graves of Madison, who is director of District 18.

THE WOMEN'S MISSIONARY SOCIETY of the synod voted \$500 for CHEY at the convention Aug. 23-25 at St. Mark's Church, Luray. Mrs. Chester Osborne of Roanoke, who was re-elected president for another term, said: "We have had a satisfying triennium, with 720 new members (a net gain of 500), 11 new societies, contributions amounting to \$62,000 (an average of \$24 per capita) for the triennium, and a 44 per cent increase in thank offering."

THE LUTHER LEAGUE of the synod, meeting Aug. 15 at St. Mark's Church, Roanoke voted to request synod to secure a young people's worker immediately. Miss Elizabeth Linebarger of Greeneville, Tenn., was elected president.

THE REV. MELVIN LANGE of Staunton is synodical director of CHEY. Nineteen members of the synodical CHEY directing committee met in Roanoke, Sept. 8. Extensive plans were made to secure the synod's quota of \$125,000.

THE EXECUTIVE COUNCIL of the synod has adopted a budget of estimated expenditure for 1950 totaling \$131,418. This is the largest regular budget in synod's history. Dr. R. Homer Anderson, synodical superintendent, was appointed stewardship chairman by the council. He succeeds the Rev. A. K. Hewitt of Konnarock, who has become southeastern director for CHEY.

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MARK 15

to ask Pilate to do as he wanted. He answered them, "Do you want me to release for you one of these men, or do you want me to release for you the king of the Jews?" ¹⁰For he perceived that they had stirred up the crowd to have him released instead. ¹²And Pilate again said to them, "What do you want me to do with the man whom you call the king of the Jews?" ¹³And they cried out, "Crucify him."

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MARK 15

to ask Pilate to do as he wanted for them. ⁹And he answered them, "Do you want me to release for you one of these men, or do you want me to release for you the king of the Jews?" ¹⁰For he perceived that they were stirred up of envy that the chief priests had delivered him up. ¹¹But the crowd said to him, "But the chief priests stirred up the crowd to have him released again. ¹²What do you want me to do with the man whom you call the king of the Jews?" ¹³And they cried out, "Crucify him." ¹⁴And Pilate answered them, "Why, what evil has he done?"

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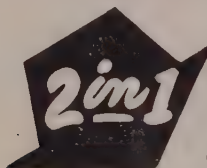
DECEASED

Joseph D. Krout

Dr. Joseph D. Krout, secretary of the Central Pennsylvania Synod since it was organized in 1938, died on Sept. 28. He had been active in administrative work of the synod until the day of his death. He was 70 years old.

Dr. Krout was a native of Jefferson, Pa. (born March 1, 1879). He was graduated from Gettysburg College in 1901 and from Gettysburg Seminary in 1904. Following his ordination in 1904 he was pastor of congregations in Hellam, Wilkes-Barre, and Maytown, Pa., and of Holy Trinity Church, Audubon, N. J., from 1917 to 1938.

He was financial and statistical secretary



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1 THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

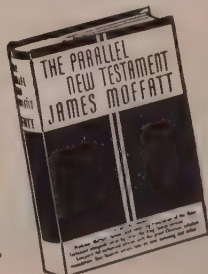
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of the East Pennsylvania Synod 21 years previous to the merger creating the Central Pennsylvania Synod.

His wife, whom he married in 1904, died in 1938. Two daughters are Mrs. Joseph Gravino, Harrisburg, Pa., and Mrs. Heston Lowe, Iona, N. J. A son, Joseph D. Krout, lives in Houston, Texas, and a brother, P. B. Krout, in Narberth, Pa.

Funeral service was in Zion Church, Harrisburg, Pa., on Oct. 1, in charge of President of Synod Dr. Dwight Putman, assisted by Pastors Paul Kapp and Glen T. Hafer, and Dr. Calvin P. Swank.

William L. Siebert

The Rev. William L. Siebert, pastor of the Roseville Church in Newark, N. J., for the past 44 years, died Aug. 30. He was 72.

Born in Hessen, Germany, he came to the United States in 1883 and attended Wagner College. After graduating from Philadelphia Seminary, he served pastorates in Carbondale and Lock Haven, Pa., and Newark, N. J.

Surviving are his widow, Mrs. Elsie Steinle Siebert; two sons, Paul J., of Baltimore, Md., and William S., of Warren Township, N. J.; and a daughter, Mrs. Joseph Cusick of Philadelphia, Pa.

The funeral service was conducted Sept. 3 in Irvington by Pastor Oscar E. Braune. Burial was in Upper Montclair, N. J., the following day.

Emor W. Simon

Dr. Emor W. Simon, pastor emeritus of Trinity Church, Akron, Ohio, and dean of

Akron clergymen, died Sept. 10. He was 88. Born Nov. 18, 1860, in Columbiana

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County, Dr. Simon was one of five brothers who entered the ministry. He received his education at Mt. Union and Wittenberg colleges, and Hamma Divinity School. He was ordained by the Olive Branch Synod in 1887. He served pastorates in New Philadelphia and Springfield, Ohio; Denver, Colo.; Akron, Ohio.

Under his guidance, Trinity Church in Akron built its cathedral-like structure, considered one of the finest examples of church architecture of the United Lutheran Church. The Sunday school plant with its "Akron plant" adult section, was considered a pioneer venture at the time of its erection.

The funeral service was held in Trinity

Church Sept. 12 by Dr. Fred C. Wiegman, assisted by Pastor Albert H. Buhl and Osvald Gulbis. Burial was in Washingtonville, Ohio.

Frank Wolford

Dr. Frank Wolford, retired New York Synod pastor living at Hartwick Seminary died Sept. 15. He was 82.

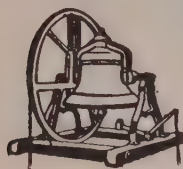
Born in East Cobleskill, N. Y., Dec. 24, 1866, he was educated at Hartwick Seminary, received his ordination papers from the Hartwick Synod in 1892. He was called to St. Mark's Church, Middleburgh, N. Y., which he served for 21 years.

In 1913 he was called to be alumni professor in Hartwick Seminary. He served his Alma Mater for more than a quarter of a century as Dean, professor of Hebrew and Greek Exegesis and other subjects.

He was a frequent contributor to THE LUTHERAN and other denominational papers.

Surviving is a daughter, Mrs. Portia Backus, of Otsego County, N. Y.

The funeral service was conducted Sept. 19 in the Hartwick Seminary church. Burial was in the seminary cemetery.



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ULC CALENDAR

OCT.

13-14. WMS Convention. Indiana Synod. Zion Church, Mulberry.

13-15. WMS Convention. Kentucky-Tennessee Synod. First Church, Nashville, Tenn.

14. Women's Auxiliary. Philadelphia Seminary Chapel, Mt. Airy, Pa. 1:30 P. M.

15. WMS Congress. Indiana Synod. Zion Church, Mulberry.

17-18. Annual Conference. West Virginia Synod. St. Paul's Church, Aurora.

19-20. WMS Convention. Maryland Synod. Salem Church, Catonsville.

20-21. Christian Higher Education Year, East Central Regional Meeting. Springfield, Ohio.

NOV.

4-6. WMS Convention. Illinois Synod. St. Mark's Church, St. Louis, Mo.

8-9. CHEY Eastern Regional Meeting. Philadelphia, Pa.

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IN CONCLUSION

IT SEEMS difficult for us human beings to think alike. We get our minds made up in our various ways, and won't change them whatever happens.

For instance, there was a little story in newspapers last month about profits earned in the British coal mines from April through June. Net profit was \$25 million. From January through March the profit had been \$28 million. Last year there hadn't been any profit.

The New York *Times* (Sept. 13) headlined this story, BRITISH COAL MINES SHOW A PROFIT AGAIN. The Chicago *Tribune* on the same day headed it, NATIONALIZED MINES OF BRITAIN SHOW DECLINE IN PROFITS.

The *Tribune* doesn't like nationalized mines, and isn't going to like them, no matter how profitable they may be. A faithful Labor Party man in Britain would perhaps love his nationalized mines if they showed deficits for a century.

There is a man in Chattanooga, Tenn., who got in trouble with the U.S. Federal Communications Commission. He is the Rev. J. Harold Smith, a radio evangelist, very much of the fundamentalist type. The radio station of which he is part-owner was ordered closed for 90 days. "I am more convinced than ever," said the Rev. Mr. Smith, "that the liquor traffic, the Federal Council of Churches, the Communists and their pink followers, and those who hate the gospel in general are responsible . . . for the decision."

THERE MUST HAVE BEEN some satisfaction for the Rev. Mr. Smith in taking a big swing at everybody he doesn't like. But it doesn't seem very clear reasoning.

I had some letters from people who don't approve of the idea of World Com-

munion Sunday. "We Lutherans do believe as a majority of other Christians about the meaning of the Lord's Supper," they said. "Why should we go to church to receive Communion on the same Sunday as all the others?"

Lutherans hadn't been asked to go to any other churches than their own for this administration of the Lord's Supper. It had merely been proposed that they go to their own churches on the same Sunday as others in their own churches were receiving the sacrament.

It is somewhere around this point that strikes me, that a conviction bogs down into a prejudice. A conviction is a strong and honest belief that a man can't argue about logically and reasonably. It is something he can modify if presented with overwhelming evidence. A prejudice can't be frankly discussed or modified.

THE ONE GREAT HOPE we have in the question of Lutheran unity in America is that so far it is being discussed by men who are open-minded, seeking for God's will in a humble spirit. Our churches in America were organized in varying times and circumstances, and have moved in somewhat different directions during the years. Whether or not they can now be merged is a subject to be considered with reverent thoughtfulness.

Fixed and inflexible ideas on anything may become dangerous. Of course, there are some matters positively not open to argument. For instance, it is sure that every family in the United Lutheran Church should be subscribers for THE LUTHERAN. Well, maybe three-fourths of the families would be enough. I am willing to compromise a trifle even on that.

—ELSON RUPPEL



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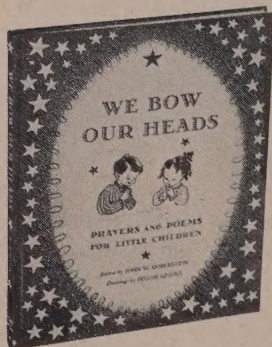


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